

# The Expositor

*The Journal of Parish Methods*

## Why the Angels Sang

REV. HAROLD FRANCIS BRANCH, D.D.

We are in the light and glow and beauty of the Christmas story. We never weary of it. What other story so ravishes the heart of childhood? What other story gives such rapture to the visions of age? What other story gathers all peoples of all climes, and of all conditions, within its vast and tender heart, making them all rejoice with joy unspeakable and full of glory? Of course, there is no other. Our Christian Christmas message stands unique in human annals.

A strange song it was the angels sang: heaven born, sung in the still hours of the night, with the open country for an auditorium and a group of frightened shepherds for auditors. Consider the scene more in detail. At midnight from one of the galleries of the sky a chant broke out. To an ordinary observer there was no reason for such a celestial demonstration. A poor man and wife—travelers—had lodged in an outhouse of an unimportant village. The supreme hour of solemnity had passed, and upon the pallid forehead and cheek of Mary, God had set the dignity, and divine significance of motherhood. Such scenes had often occurred in Bethlehem, but never before had a star been unfixed, or had a choir of angels appeared over the hills. If there had been such a brilliant recognition at an advent in the house of Pharaoh, or at a birth in the house of Caesar, we would not so much have wondered; but a barn seems too poor a place for such delicate and arch-angelic circumference. The stage seems too small for so great an act, the music too grand for such unappreciable auditors, the window of the stable too rude to be serenaded by other worlds. But it is only because our eyes are dull that the stage seems too small. It is because our hearts are stupid that the music seems too grand. It is because our minds are foggy that the windows of the stable seem too rude. Had we eyes that saw and hearts that felt and minds that knew, we would understand that even the music of heaven rendered by

angelic choirs must, of necessity, fail to do justice to this occasion when God clothed Himself with flesh and took upon Himself the form of a servant.

Why did the angels sing? Consider what was happening!

### 1. *Heaven Was Losing Its Prince.*

The Eternal Son, the pride of the Father's heart and the glory of the Heavenly Kingdoms was leaving for thirty-three years. What gloom and sorrow must have pervaded the Heavenly Courts! It is a descending ladder of humiliation and sacrifice—this account of Christ's birth and Heaven's loss. Heaven was not only losing its Prince, but

### 2. *Was Losing Him to a Stable.*

A stable, mind you! Not, the bright, airy portico which Christian painters have created for the Son of David, as if ashamed that their God should have lain down in poverty and dirt. And not the modern Christmas-eve "Holy Stable," made of plaster of Paris, clean and prettily painted, with a tidy manger, an ecstatic ass, a contrite ox and angels fluttering their wreaths on the roof—this is not the stable where Jesus was born. The poor, old stable of Christ's old, poor country is only four rough walls, a cave with dirt pavement, a roof of earth and slate. It is dark and reeking. The only clean thing in it is the manger, where the owner piles the hay and fodder.

And still the angels sang!

But the case is yet worse! Not only was Heaven losing its prince to a filthy stable, but

### 3. *To a Life of Humiliation and Death.*

Why, Oh ye angels of Heaven, do ye sing? Know ye not that Christ your Prince, before whom ye bow in reverence and approaching whom ye do hide your faces, has departed from Heaven and lies, a defenseless babe, in a reeking stable? Know ye not that, grown into manhood, He shall be despised and rejected, spit upon and crowned with thorns, hung upon a cross between two thieves? Weep, ye angels of



Heaven! Let your joy be turned to sorrow and your songs to heaviness!

But still the angels sang! Why?

Because of four things that were born that night in the village barn.

### *I. Encouragement*

Here in the manger of Bethlehem is born encouragement for those poorly started, friendless and unknown. He had only two friends—they his parents. Christ entered the world through the door of another man's manger, and departed through the door of another man's sepulcher. During the entire interim He walked another's fields, laid His head on another's pillow and ate another man's bread. It is a fact often overlooked that many of the world's best helpers had barnlike birthplaces. Lloyd George was born in a rude hut in the backwoods of Wales. Lincoln was cradled in a log cabin in the wilderness. Moses saw the light in a slave's hut on the Nile. Christ was born in a bare barn! And from there He stepped forth to win men's hearts! What name is mightiest today? Jesus! Who has more friends on earth than any other? Jesus. Who has conquered more hearts than all the generals and admirals, armies and navies in the world? Jesus! Before whom do millions kneel in devout worship in Chapel, Church and Cathedral, in city and country, in town and wilderness? Jesus! Men take encouragement from the stories of the birth of Lloyd George, Lincoln and Moses, but who can measure or describe the sweet silver streams of glad encouragement that come to hearts friendless and unknown when they stand at the manger-cradle? "And suddenly there was with the angel a multitude of the Heavenly host praising God"—because in Bethlehem there was born encouragement for all poorly started, friendless and unknown.

### *II. Companionship*

That night there was born Companionship! *He was born on the level where the millions live and die!* Few men live in palaces. Most men live in structures more nearly resembling barns than mansions! So Jesus chose a stable for His birthplace! Had He so desired, He might have been born in earth's most gorgeous palace. Think you that while the cub of bear is born amid the grand pillars of the forest, and while the whelp of the lion takes its first step in the cool, delicious jungle of luxuriant leaf and wild flower, and while the nestling of the eagle opens its eyes upon limitless expanse of sky and age-old and towering peaks, the

Son of God *must of necessity* have been born in a stable? No! He *chose* the stable that He might be companion with the mass of men.

Not long ago there was held in London a magnificent parade in memory of the death of a great inventor. He was a man who had begun life as a common shop mechanic. Most of the machine-shop men of that city were in the parade and they carried a banner which read, "He was one of us." In Bethlehem, Christ, the Son of God, was born in a manger, in order that He might be our companion.

There was born that night, also,

### *III. Goodwill*

How could the angels have refrained from singing? If you think the history of nations, the past nineteen hundred years makes dismal reading, consider the history of nations *before* the coming of Christ! With the birth of Jesus Christ there begins all the good will this old world knows.

Before Christ no hospitals were built, no children were safe; cows were honored above womanhood; no nation returned any Boxer Indemnity money, nor gave, in a great world war, its treasure of men and gold and took not a foot of territory in return, but rather turned in loving helpfulness to the starving children of their late enemies. Before that wondrous night in Bethlehem no man lived for others in such full and unstinted measure as thousands have done since that night. There from the Bethlehem manger, there flows forth all of the Goodwill this old sin-cursed, war-reeling world knows. Men and nations must come more and more, and rapidly, to drink of that fountain of Goodwill. *All the major problems of the world wait for their solution upon this action.* "And suddenly there was with the angel a multitude of the heavenly host praising God"—because here was born—Goodwill.

But greatest of all, that night there was born

### *IV. Forgiveness*

And who can forgive sin but God alone? No one! The scientists and philosophers may confuse us with long terms, some preachers may speak of the good man—Jesus—but the cleanest souled and clearest eyed men of all generations have found, in the Babe of Bethlehem, very God of very God, different from us not only in degree but in quality! Here was born Christ, the Eternal Son of God—the sinners' Forgiver—

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# The Forgotten Hero of the Christmas Story

REV. GERHARD E. LENSKI, D.D.

Is there not one individual in the Christmas story whom even our most ardent Christmas-students have overlooked and neglected? Is there one noble character there whose story has not been properly told, whose praises have not been properly sung?

Yes, we have our sermons about the Christ-child. And that is as it should be because Christ is the vital theme of Christmas and He must never be forgotten. Our sermons and songs dealing with the shepherds and the wise men are plentiful, they are also eminently in order and their message is always stimulating and inspiring. Sermons about the Virgin Mary? Perhaps our Protestant prejudices have not allowed us to develop this subject too extensively. Even so, it can scarcely be said to have been neglected. In practically all our churches the name of Mary at Christmas time is spoken of with sweet reverence and with the greatest respect.

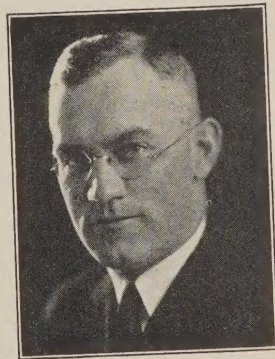
But a sermon on Joseph, the husband of Mary, the man whom the Scripture calls the foster-father of Jesus—who has ever heard as much as a single one dealing with him? The writer confesses that he has not. And for that reason we would now plead the cause of this same Joseph, calling him "The Forgotten Hero of the Christmas Story" and urging upon our ministers and leaders in public worship that they devote at least some Sunday evening or some special hour to the splendid task of telling the story of his greatness and goodness.

## I

Perhaps the chief reason why Joseph has been neglected is that the Bible gives us but meager information concerning him. Matthew, who gives the royal line of Messianic descent, calls Joseph the son of Jacob, tracing his lineage through David to Abraham. Luke, presenting the line of natural descent, calls him the son of Heli and traces his ancestry back to Adam "which is the son of God."

Practically all the other details in the Divine record that have to do with the life of Joseph are given in an incidental way. They are told, not for Joseph's sake, but for the sake of some one whom the writer deems of greater importance. We are told how Joseph is espoused to Mary. What is his surprise and grief to find that she is with

child before the marriage has been consummated. Not wishing to make her a public example, he plans to put her aside privately by giving her the customary bill of divorce. He is, however, dissuaded from this step by the revelation of the angel who tells him that Mary is with child through the inexplicable overshadowing of the Holy Spirit. Thereupon Joseph claims Mary as his wife. While in Bethlehem, where they have gone in answer to the royal decree



REV. GERHARD E. LENSKI, D.D.

that all the world should be taxed, Jesus is born. Herod, the king, rages against the new-born child, Joseph flies with Mary and the child to the land of Egypt, remaining there until the death of Herod. Still fearful of Archelaus, who rules in Herod's place, Joseph now resides in Nazareth and there plies his trade as carpenter. When Jesus is twelve Joseph takes Him with His mother to the feast in Jerusalem. After that the curtain drops upon Joseph. We read and hear of him no more.

All this is very simply told. If there is greatness or glory to ascribe to Joseph, it is not hinted at in the text, much less emphasized. In it all Joseph seems to be something of an incidental though certainly necessary character, the more or less inconspicuous husband of a deeply spiritual woman, a lesser star shining with a borrowed light. He is good, to be sure. He is ready to serve and he does serve. But no special credit to him for that, for many another in his place would have done equally as good. This, we suggest, is the first impression that the record of Scripture seems to give the reader.



A first impression. But deeper study and more careful thought will reveal the fact that this impression is an unworthy one for the reason that Joseph, even in the limited narrative of Scripture, will be found to have high character of his own and a star-like glory about him that needs no borrowed light to make it beautiful.

## II

The meager description of Joseph furnished in the Scriptural account has been a kind of pattern to inspire modern writers who have tried to interpret the Christmas story as a part of the life of Christ. If the Bible is meager, they are positively beggarly. Let a hurried perusal of the works of \*twelve such writers, selected at random, tell the sad tale.

In one of these works which goes into the finest detail on other matters, the whole story of the birth and life and death of Christ is told in over four hundred pages and the actual name of Joseph is mentioned but once while he is elsewhere indirectly referred to but twice and that in connection with references having to do with Mary. In two of these accounts, in the general index, strange and scarcely known individuals are accorded mention, while the name of Joseph is conspicuous by its absence. In at least ten of these accounts one short paragraph will serve to summarize all that their respective authors deem worthy of being said about Joseph. Only two writers in the dozen comment—and they, none too freely—on the chivalry that must have characterized Joseph's conduct and upon the love and faith that must have led him to establish that quiet home in the town of Nazareth.

Perhaps you say that a life of Jesus is not a life of Joseph, that Joseph does not deserve detailed praise and credit in such a narrative. That may be true enough, but even so, one wonders how these writers can write so freely and yet manage to say so little about one who, at least, to begin with, must have played a large part in the story. One wonders too if the above described literary treatment is not scant praise indeed for one who could have known the Christ of Christmas only by faith and who, despite certain nameless doubts and fears that he must have had, still saw fit to surround that Christ with the shelter of his own good

name and with all the protection of a faithful fatherhood.

## III

What are the virtues of this forgotten and neglected hero of the Christmas story? One, a conspicuous virtue that outshines all the meagerness of the detail that might hide it, has already been mentioned—his chivalry.

Quite plainly Joseph had high honor, a sensitive heart, a profound respect for womankind. Consider the problem that Joseph faced. On the eve of her coming to him in marriage he finds that Mary is soon to become a mother. Her explanation is that a miraculous conception has taken place. Of her the Messiah is to be born. What questions that must have brought to the mind of Joseph. Had she perhaps misrepresented herself to him? Was she perhaps not beside herself? Why should he assume responsibility for a child that was to be hers and not his? Would the townspeople ever excuse, ever understand, ever approve? Granted that all was as she claimed—would it not be better to refrain from marriage at this time, then later perhaps to marry someone else who did not bring with her to the marriage altar such delicate and dangerous questions as these?

It is Joseph's chivalry, we are inclined to think, as well as his faith, at this stage of developments, that saves the situation and that induces him to heed the word of the angel. If Mary is left to face her townspeople with a fatherless child on her hands, her plight in more ways than one will be extremely embarrassing. Joseph is not willing to be either the active or the passive agent to create such a complication. Pity stirs his heart. Love grasps the situation—love enriched by faith—love that forgets self in the service of the object of its affection. He claims Mary before the world as his wife—and together they ride forth under the stars toward Bethlehem.

Scholars tell us that one ancient codex, recording the Gospel of Matthew, says that "Joseph begat Jesus." We do not believe this particular statement to be genuine or true. We believe that its presence in the record is one of the reasons for this codex having been discarded in early days. Nevertheless, if ever this codex should be proven to be a true account, if ever it should be established that the glorious Jesus had a human father—do you not think that chivalrous Joseph, risking both life and

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\*The twelve volumes referred to are accounts dealing with the life of Christ written by the following: Renan, Farrar, Stalker, Seeley, Dawson, Austin, Glover, Papini, Barton, Bosworth, Case and Rhees.



## *Christmas Day*

Long years, Man strives and struggles,  
Sweats and labors, his ambition to be what the world calls  
A self-made man.

He craves kudos and credit. He practices  
The virtues, for "Honesty," says he, "is the best policy!"  
He is puffed up by his success.

When pride has been followed by  
The fall . . .

There is little left of his success to sustain him.

In a quiet hour, somewhere,  
Something awakens within him;  
He lifts his eyes from the clod, and gazes  
At the stars!

He remembers, it is written that men are sons of God!  
All the years he has been striving  
Apart from his Source.

Like a magic tapestry, there unfolds before him  
The magnificence of the heritage!  
With shining eyes and throbbing heart he waits,  
Marvelling at the realization welling up  
Within him.

That moment is the Birth, the Miracle;  
That hour dawns Christmas Day  
In the soul of Man!

—Edward Ormerod.



## *A Christmas Message*

G. FRANK BURNS

CHRIST was born and cradled in a manger, but the Father of the race hung a lambent light in the sky, proclaiming the advent of the world's King. Reverent eyes were opened to behold hosts of bright beings assembled to witness heaven's greatest miracle—the Eternal Word made flesh. Earthly ears were attuned to catch the volume of angelic praise to God for his supreme gift to man. Sweeter far than the music of seraphic song were the glad tidings born upon the ether of that silent night—"On earth, peace and good-will to men." Led by the heavenly gleam, the Wise Men found "The Desire of All Nations," laid their royal gifts before him, and with the humble shepherds, bowed in solemn worship. Earth and heaven joined in one grand symphony of love, and joy, and adoration. One discordant note is struck. The ruler of a petty kingdom plots the death of the young child.

The whole scene is prophetic: the prologue to the great drama of the age which it ushered in. Over nineteen hundred years have passed, and not yet do we see all things put under him. But we see Jesus crowned. Church bells ring out their welcome, and believing hearts in all lands sing their songs of triumph amid the confusion and the hate of raging nations. Once more we enter into the delights of the festal season. Once more the transcendent story will be told in church and home. Once more we shall taste the sweetness of his love in human hearts. Once more we face the King's commands and the world's challenge. We now dedicate our hearts to the work of his enthronement.



# The Heart of Christmas

REV. MARTIN C. HAMLIN

Christmas is a shrine, lovely and beautiful, holy and glorious; lovely and beautiful because the Babe of Bethlehem is enshrined there; holy and glorious because God Himself is incarnated there.

Within this sacred temple, composed as it were of one big and great heart, "Jesus Christ, who is over all, and through all, and in all," are to be found three heart chambers, three hearts within a heart, a trinity of hearts within the One and only heart.

Entering in through the portal of humility, to the innermost chambers of this hallowed sanctuary, let us reverently consider and examine these three Christmas hearts.

## *The Heart of Christ is a Manger-Cradled Child*

Christmas centers our thoughts and affections on a child. With the shepherds and the wise men of old, all nations and peoples and tongues of the world are this day centering their thoughts and interests around the new-born Babe, "wrapped in swaddling clothes, lying in a manger." All Christendom, too, gathers round the cradle of that sweet Babe, there to sound its most exuberant notes of joy, and offer its highest tributes of praise, and honor and glory.

This fact in itself is one of the greatest marvels of human history. That on one and the same day so universal an interest should be directed so absorbingly to one common center, to one single object, and that object too, a Babe just born and in a place otherwise devoted to dumb animals and beasts of burden, is so amazingly paradoxical to the general trend and custom of this world that we can hardly fathom it or take it all in.

And yet this truth, so profound and stupendous, is nevertheless a blessed fact and a heart-warming reality.

The cradle and Christmas are inseparably joined together by God himself. It is by divine arrangement that we come this day to worship at the feet of a rag-clad infant in a stable. A wise and loving Father has wooed us to his own bosom by sending us his own loving child, the Christmas Babe of Bethlehem.

Bosomed close to the heart of Mary, who may well typify the whole human race, this wonderful Babe expresses and personifies God's unspeakable and perennial Christmas gift to men. Therefore Christmas has come to be the gladdest, brightest and loveliest

day in all the year for the children, yes, even for the aged and grown-up children, for it is the glory of the heavens come down into the hearts of humanity, come down in the spirit and the heart of a little child.

## *The Heart of Christmas is a Divinely Born Child*

In that humble Babe of Bethlehem, throned on a loving, human mother's breast, the Most High and the Everlasting God is forever embodied, in a life precisely like our own, our hereditary sin excepting.

What a reason-confounding thought! What a mind-bewildering mystery! What a soul-paralyzing revelation!

"The Mighty God in swaddled infancy!

We speak, we cannot search the mystery."

Yet withal, this supernal "mystery of the holy Incarnation" is the most potent fact in all the universe. Tradition, history and inspiration have repeatedly stated it; prophets, priests and poets have enthusiastically asserted it; kings, shepherds and astronomers have devoutly confessed it; earth, sky and sea have clearly demonstrated it; angels have been inspired by it; men have been stirred by it; and God has been revealed by it.

What is more, the Babe Himself has proven it beyond the shadow of a doubt. Is He not the radiant center of the world? Did He not create the one grand revolution in the history of mankind? Did not come forth truths beyond all range of human knowledge from Him; truths and ideas and influences that have shaken the mightiest kingdoms, overthrown all preceding forms of philosophy and religion and science and art? Did not a new chronology of world history commence with his birth? Do not the dearest and best joys of earth take their spring from the depths of that dark stable where the Christ-Child was born?

How could all these things have been, had not Deity been joined with that lowly, modest Infant, at whose feet the whole world is worshipping this glad Christmas-tide?

Take the Christ-child, the God-man out of Christmas and we are left with only an empty shell; we have cut the very heart and soul out of Christmas. Then there is nothing left for us but mere carnal pleasures, idle merriment that dies with the day, and evanescent happiness that passes with the fading flower and the withering leaf.

Let us keep Christ, God's Son, in Christ-



mas. Then there will be "great joy which shall be to all the people."

*The Heart of Christmas is a  
Twice-Born Child*

Christ was born in Bethlehem some nineteen hundred years ago—God be praised for that. Let us remember, however, that there is required for each of us another birth of Jesus, the pangs of which we ourselves must bear, and without which the birth at Bethlehem cannot avail us much. Christ must be re-born in our own hearts. The tragedy of much present-day living is the fact that so many people are living as though Jesus had never been born in Bethlehem.

Christ is ready, also, to make his entry

into our unworthy hearts as in Bethlehem of old. And with Christ born and welcomed into our hearts there comes light and peace and gladness; there comes the ringing of the joy-bells and the singing of the angel-chorus in our souls—a sweet and everlasting benediction which no present trials, no earthly afflictions can ever extinguish.

Not only today; not only once a week or once a month or once a year should we open our hearts, our homes, our churches to this Great Guest. Every day, every hour, every moment He is worthy, the Babe of Bethlehem, the Christ-child, to be crowned King of all. Then shall the joy and the spirit, the heart and the soul of Christmas abide with us continually, even forever.

## Importance of the Ability to Speak in Public

### Lesson No. 3

ARTHUR STEVENS PHELPS, D.D.

#### The Speaker's Relation to His Audience

The speaker that sincerely serves his audience will make them feel, when he dismisses them, that they owe him a debt of gratitude greater than they can pay. Every such speech is an epoch in a hearer's life. But audiences can be spoiled as easily as children by a weak apologetic air. The "I thank you" of the inexperienced after-dinner speaker, and the "I crave your indulgence for one word more in closing," make the audience feel that they have conferred a favor by coming at all. He was asked:

"Have you ever gone before an audience?"

"I have addressed audiences, but they usually went before I did."

The two prime essentials for any artist are knowledge of his materials and knowing how to use them. No other education, however complete, will atone for ignorance of his audience, on the speaker's part. It is his only cue as to what he is to say, and how he is to say it. The audience is the speaker's lifelong study.

When speech and speaker have been prepared, and the hour of ascending the platform is near, experience will attest the value of the following rules.

1. Between preparation and delivery, it is well to rest the mind just before speaking. Some speakers lie down for a nap. An eloquent Southern friend of mine reads a profitable book, on a topic that has no relation to his coming theme. Another

listens to Victor records. Another takes a stroll, or attends an informal religious service. It is dangerous to become over-interested in the coming speech during its preparation. Tolstoy: "It is a well-known fact that no strong emotion can be long sustained." You can't eat your cake and keep it too. The habit of some young speakers of talking their material over with an interested friend, detailing the divisions, etc., is pernicious. Many a good speech has been talked to death before it was spoken. The mind is like an elastic: the farther away you pull it, the bigger the snap when it comes back. At the same time, one must beware of exciting diversions during the opening exercises, to pull the mind away. Center your attention on the approaching speech.

2. After rising to speak, when you walk to the front of the platform, wait a moment till the audience gets through coughing and moving about. This will give you time to compose yourself, as you look over the assembly. It will draw their attention to the opening sentences, which are often, and always should be, of special importance. To feel a dread before speaking, when "within scorching distance of the fire of criticism," is not a hindrance to success; on the contrary, it is a valuable asset. Sheppard: "The apprehensive temperament is like nervousness, bad for one's happiness, but good for one's speaking." Shakespeare: "Security is mortal's chiefest enemy." Mental security makes the "fatal seventh"



in baseball. The secret of the second speech of the day, which has proven such a mystery to many, rests on good psychology. To win a triumph in the morning is to court failure at night, through over-confidence. Your mind is not on the evening appointment: it is on the morning victory. Whereas, if you fail on the first occasion, you are more than likely to be rewarded by making a clean sweep at night. Before honor goeth humility. The world's best speakers usually have a sinking feeling before speaking. "Demosthenes, Cicero, Curran, Chalmers, Erskine, Pitt, Gladstone, Disraeli, Mirabeau, Patrick Henry, Clay, Gough, Beecher, Salvini, Henry Irving, Richard Mansfield, and many others, were subject to stage fright."

3. Have the opening sentences and the introductory thoughts at your tongue's end, whether what you are to utter is a speech, a rally cheer, an announcement, or a court sentence. Hesitation at the beginning destroys the hearers' confidence. They expect you to know what you are about. Walk slowly when you rise and step forward to your speaking place. Be master of yourself, your subject, your audience. Fasten your mind on their needs, not on yours.

4. Form the habit of regarding your audience in the light of agreeable companions, whom you are eager to know. Don't be afraid of them. Both for their sakes, and also for yours, they would rather have you succeed in your speech than not. They are not critical, but genuinely friendly, in their attitude. They are far more likely to be critical of a veteran speaker than of a beginner in the art. Enjoy them, and they will enjoy you. They have come with that purpose. A slip of the tongue, or other *gaucherie*, is often a point of connection. Such things are actually assumed, at times, by old speakers, for the sake of their favorable impression, and to emphasize the thing that is to follow. Respect your audience. Don't "talk down" to them, particularly if you are addressing an ignorant group, or crowd of newsboys. It is a compliment to an audience to treat them with respect, and tends to make them worthy of it. If you use slang anywhere, let it be before professors, judges or ministers. A young Harvard graduate whom I knew, beginning his ministry in a Colorado saloon town, used in his sermons the language of his hearers, and they ran him out of town. Take your audience into your confidence.

One remembers the three speakers, one of whom talked at his hearers, one to them, and the third for them. Hold converse with them. Treat them like a family, without familiarity. Illustrations from personal experience help in this, but they must be given without self-consciousness. An audience does not generally like a speaker to talk about himself. Montaigne was half right: "A man never speaks of himself without loss." He is supposed to be more interested in something else. One of the most profitable concepts that you can form, and one that you should always bear in mind, is that public speaking is conversation, and subject to the same laws; except that it is in a larger room, the speaker is standing up, speaking in a louder voice, to more persons, in a more dignified manner, and does all the talking himself. This thought will relieve you of embarrassment, make you more natural in both voice and bearing, and put your audience at ease. Professionalism, except in a hopeless snob, is impossible in private conversation. Strangers have become neighbors to you. Study Beecher's famous address at Liverpool on the attitude of England toward our Civil War. It changed him from a target into a comrade. Old-fashioned "oratory" has given way, like so much similar artificial splendor of two generations back, to the plain speaking of public conversation.

5. Look your audience in the eye. "Negativism" is a well-known psychological defect arising from weakness of character. The eye holds an audience, and each individual in it, like a lariat. Similar to the directing thrust of the orchestra leader's baton to groups all around him, it seems to say: "Now, *you* get in!" Bashfulness has lost its worth in our frank day; it is rated as cowardice. M. Bautain, France's famous preacher, said he kept his gaze just above the heads of his hearers, lest their faces should make him forget what he was thinking about. I have seen timid speakers fasten their eyes on a distant spot in the upper corner of the auditorium, and keep it nailed there from beginning to end. I have sometimes wondered what would happen to them if someone hung a frying pan in that spot. It is perilous to fix your glittering eye, like that of the Ancient Mariner, on a few individuals, to the neglect of the rest. Suppose one of them should yawn, or whisper? Some hearers try to make the speaker look at them, to show their power over him.

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# The Dream of a Hungry Man

REV. F. W. BOREHAM

## I

Dreams, they say, go by contrary; and, incredible as it may seem, although *they say* it, it is true! Here, for example, is Mungo Park out in the dry and dusty desert, his tongue swollen with thirst and his feet blistered by contact with the burning sand. Coming upon a clump of scraggy shrubs he throws his exhausted frame beneath their shade and falls asleep. And, sleeping, he dreams. He dreams of purling streams and gushing fountains; and of noble rivers on whose green, green banks the most luscious fruit is growing.

Here is Captain Ejnar Mikkelsen! The gallant Dane was entrusted, as all the world knows, with the command of the expedition sent out to recover bodies, and, if possible, the journals, of the Danish explorers, Mylius Erichsen and Hoeg Hagen and the Eskimo Bronlund, who perished in north-east Greenland in 1907. Leaving the rest of their party in June, 1909, Captain Mikkelsen and Engineer Iversen plunged into the frozen silences of the white North. For nearly two years and a half nothing further was heard of them. Indeed, the wonder is that they escaped with their lives. Death many times stared them in the face; and on one memorable occasion they had shot their last dog and eaten the last morsel that their little store could furnish. In his *Lost in the Arctic*, Captain Mikkelsen tells of the nerve-shattering ordeals through which he and his brave companion passed. He speaks of the paralyzing intensity of the Arctic cold, of their increasing anxiety about provisions, and of the weird silence and maddening monotony of the snowy desolations amidst which those interminable months were passed. Very often, Captain Mikkelsen says, their sinews ached with exhaustion, their brains reeled with delirium, and their hearts were in the grip of a cold despair. "We staggered on," he adds, "with a hopeless, childish feeling of infinite bitterness and loneliness." But even when their situation was most desperate they found occasional relief in sleep. And sleep brought dreams. And, as surely as these starving men slept and dreamed, they dreamed of roaring fires and savoury dishes and cozy couches, and all the delights of home, sweet home!

And here is Sir Douglas Mawson, our own

Australian explorer! He is in the depths of the Antarctic; has lost both his companions; and, in his lonely struggle, has little hope of fighting his way to safety. Again and again he stumbles at some particularly perilous place; several times he falls into crevasses; but each time he contrives to extricate himself from the danger zone and battle on. "I never really slept," he says, "but now and then I dozed; and, as surely as I did so, I was tormented by dreams of the most luxurious food and visions of the most impossible banquets."

Here, then is the tantalizing cruelty of dreams! They go by contrary. Mungo Park, dying of thirst, dreams of sparkling fountains and babbling streams; Ejnar Mikkelsen, dying of cold, dreams of roaring fires and cosy couches; Sir Douglas Mawson, exhausted by hunger, dreams of the most sumptuous banquets; Cyril Turnbull, maimed for life, dreams of the glories of athletic triumphs! Longfellow has depicted the same peculiarity in his *Slave's Dream*. The dying slave, bleeding from the driver's lashes, dreams that he is a king; his dark-eyed queen beside him; his children clasping his neck and kissing his hand.

Now all this is extremely interesting; and it is extremely interesting because it reflects, not only a great *psychological* problem, but a great *practical* problem. It is the problem of double consciousness. A man may be miserable and merry at the same time. It is impossible to interpret the world in which we live unless we have clearly grasped that vital fact.

Now glance again at these four sleepers, and, when you have done so, I will ask you a question! And, however you answer my question, I shall tell you that your answer is wrong! This gallant Scotsman out in the burning desert, dreaming of dripping fountains and flowing streams; this sturdy Dane, lost amidst Arctic snows, dreaming of a snug, commodious fireside; this solitary figure, enveloped in Antarctic blizzards, dreaming of turtle soup, oyster patties, noble sirloins, appetizing salads, and delicious fruits; this dying slave, dreaming of regal splendor and domestic bliss; are they miserable or are they merry? Are they to be pitied or are they to be envied? That is the question; and; however you answer that question, I shall contradict you!

Centralizing your attention on his emaciated condition and his cheerless environment, you tell me that this starving sleeper is of all men most miserable; you think that he is to be heartily pitied. You are mistaken. For—to quote another of the things *they say* and say correctly—ignorance is bliss. This man may be hungry, but he is ignorant of his hunger. He knows nothing about his emaciated condition, his cheerless environment or his danger of starvation. He is enjoying a glorious banquet; and few men on the planet are more satisfied and happy than is he.

Or, focusing all your thought upon his dreams, and noting the smile that fits over his sleeping face, you tell me that this man is one of the merriest of mortals; you think that his happiness is to be envied. I turn upon you angrily. How can you talk such nonsense? The hunger is real, the happiness is woven of the stuff that dreams are made of. The man is at the point of death! If you have emotions to be moved, you will allow this pathetic spectacle to stir them; if you have tears, you will shed them in the presence of suffering like this!

Whichever way you answer my question, you are wrong, hopelessly wrong; and whichever way you answer it, you are right, indisputably right. For each of these four men is, at one and the same time, miserable and merry. So are all men. But it's getting suffy in here; let us go out for a walk!

## II

And here we are upon the street! We have scarcely got into our stride when a neatly-attired lady, whose pleasing face evidently reflects the genuine goodness of her soul, approaches us, and, with modest hesitancy and a gracious smile, hands us a tract. We thank her and pause for just a moment to glance at it. It is entitled: *Warned in Time!* and is embellished by an arresting picture of a blind man nearing the edge of a precipice. In the course of a cursory perusal, my eye catches the phrase, "Man is a guilty, lost and miserable sinner." I close the pamphlet carefully and slip it into my pocket. That is enough to go on with. "Man is miserable." Is he?

Suddenly, I meet two girls. They are both pretty—one dark and one fair—and are daintily frocked, the one in white, the other in pink. I have no idea what they are talking about, but they are laughing gaily, and the ripple of their merriment is an enrichment to the street. I think of the

tract in my pocket. "Man is miserable," Is he? A few yards further on I meet a young fellow in a straw hat and navy-blue suit. The hat is tilted back; he carries a cigarette in his fingers; and, as he passes me, I catch from his lips two or three syllables of a haunting popular air. I again think of the tract in my pocket; but it is only a flash this time; for, just behind the youth with the straw hat, there come a tall lad in grey, with a girl in a muslin dress. They are arm-in-arm; they are lost to everything but each other; and a heaven of love shines in their eyes. A third time I think of the tract in my pocket. "Is man miserable?" I ask myself, "Is he? Is he?"

We reach the gates of the public gardens. Just outside, a newsboy is shouting his papers. We buy one and turn into the gardens to read it. A seat near the fountain seems waiting for us. We glance at the goldfish for a moment, and then sit down and open the paper.

"I say!" exclaims my companion, abruptly, "this is very wonderful, you know," and he points to a column headed: "Remarkable Invention: London and New York Startled!"

"My dear fellow," I replied, "it's all very wonderful. The news itself is wonderful. The fact that in a few minutes, it can be cabled out from London to us in Australia, is wonderful. The printing of the paper is wonderful. The fact that we can read and understand it is wonderful. Every paragraph is wonderful. It's all about Man's wealth and his literature and his art and his music. It reveals the range of his intellect, the audacity of his adventures, the miracles of his science, the marvel of his inventions, the unresting march of his discoveries. It makes you feel that Man is a conqueror. He reads the secrets of the stars; he wrests the records from the rocks; he rides above the clouds; he whispers across the world; he sails beneath the seas; he flings his messages into infinite space. He can do anything!"

And once more there flashes into my mind the thought of the tract in my pocket. "Man is miserable—a miserable sinner!" I take out the tract; fold it and the newspaper together; rise; and we set out for home.

And, on the way home, it occurs to me that the tract and the newspaper are each afflicted by a blind spot. The tract sees the haggard face and emaciated form of the sleeper on the sand; it is concerned about

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## South Arlington

MILDRED OCKERT WAUGH, Church Publicity  
and Campaign Director

The story of South Arlington Church, is noteworthy because of the hope and encouragement it holds for other pastors and churches.

South Arlington is a part of Akron, Ohio, and the corner where the South Arlington Methodist Episcopal Church now stands is well beyond the place where the brick pavement ends. The street cars in South Arlington run on a single track. The houses are small and plain and the men and women who live there work in the factories of Greater Akron.

A former pastor had begun to build a church in this new section and had left as proof of his discouraging struggle a roofed-over excavation with two finished basement rooms, in which the neighborhood held its church services and where the children attended Sunday School. There were no funds with which to continue the work and no vision that a completed church could ever be accomplished.

The thought of a \$50,000 church as a reality existed only in the mind of one man, L. E. Rothrock, the present pastor at South Arlington, and he found one staunch supporter in the energetic man who was the proprietor of the corner grocery store. Other members of the board sincerely felt that the idea was just a dream. No man at South Arlington Church was making more than \$3,000 a year.

There probably is not a pastor in the world who does not find the eternal problem of financing a handicap to his program of service. The trustees' meeting at South Arlington, where the subject of a building campaign was discussed, stands out in recollection as typical of many church meetings where great projects are launched. One or two realize what can be done and others merely hope. The board at South Arlington Church heard from their campaign director what others were doing and began to feel that the project of a finished church was not impossible, mortgaged their homes to finance the church campaign. This was the spirit with which South Arlington undertook its church financing campaign.

Accomplishments in church development depend on leadership and devoted vigorous effort among the church people.

At South Arlington, interest and good will

for the South Arlington Campaign began to grow in the city. High officials of the church throughout the state observed what was going on. They had seen the spirit coming into affairs at South Arlington. People of Akron who had never been interested heard of South Arlington Church,



learned that something unusual was taking place.

A Citizens Committee was formed under the leadership of the Mayor. In the neighborhood of the church a survey was made to locate possible new members for the church and to bring children who had never attended Sunday School into classes at South Arlington. Within the congregation men and women from both day and night shifts in the factories, were assembled into working groups with a member of the executive board captaining each team. Men of experience and vision came to South Arlington to address the workers and to bring them word of what had been accomplished in other cities. In a number of cases women and children went out in pairs to canvass in the neighborhood and to visit friends of the church in the down-town section. This was in March, 1927.

Today the church stands complete. The basement floor is still in use as a gymnasium and dining room. The church auditorium seats 500 people and is completely furnished with pictorial windows, a new organ, and carpet on the floor. There are class rooms on the first and second floors and in the tower, providing ample space for the primary, intermediate, junior and senior groups. There has been definite increase in membership and attendance of children as well as adults in the Sunday School. Funds

from the cradle roll have provided for the purchase of a silver baptismal bowl. Activity and interest in the congregation and the neighborhood makes South Arlington indeed a dream come true. A growing section is provided with a place of worship and with educational and recreational facilities for the children and young people.

What South Arlington has done is possible wherever there is effective campaign leadership and a spirit of cooperation. It is hard to imagine a more difficult situation than existed in the initial meetings when the new church was first suggested, and it is impossible to picture the satisfaction of the people in the work which has been accomplished.

There are poor churches and rich churches. There are churches where the congregation is active and churches where the minister

seems to be lifting a dead weight week after week. Each church has problems and possibilities for service. Every church has a great destiny to fulfill. No church can copy exactly what another church has done and get exactly the same results, but the church which looks into the future for five or ten years and plans accordingly, then sets about building for the future with the cooperation and inspiration available through those who are continually helping churches to accomplish greater ends, finds itself renewed and strengthened by its undertaking of seemingly impossible goals. The campaign in a church, with a continuous follow up of service which keeps the church before the people of a city, finds its financial problems more easily solved and its membership in church and Sunday School constantly increasing.

## Christmas Gifts

REV. ROBERT T. BRIDGE

The contrast between the first Christmas and the modern Christmas becomes more amazing year by year. The simplicity of the Bethlehem shelter seems to have little relationship to the glamor of the modern department store at Christmas time. Christmas—the magic word! How it sends multitudes hurrying home from distant places; what an enormous outlay on the part of merchants it involves; what weeks of planning and anticipation for everybody; and eventually, what a riot of merriment, especially for the children. All this has come to pass because a little child named Jesus was born in Bethlehem nearly a score of centuries ago.

Wise men from the East, sharing Israel's expectancy of a portentous birth, found the object of their search in a stable at Bethlehem. There they worshipped the newborn king, and "opening their treasures they offered unto him gifts."

There we come to the heart of Christmas. It is essentially a time of giving and receiving of presents. This feature of the festival is in danger of becoming mechanical and is worth serious thought. Why do we give so freely at Christmas time? What, for the Christian, is the religious basis of this giving of presents?

Some of our gifts are gifts of indebtedness. We give because we have received. This is not simply a formal repayment, a restoring of the balance, pound for pound, like for

like. Indeed the one who receives the gift is not always aware that he, on his part, has given anything. Jesus was God's gift to man, and to some extent the gift was one of indebtedness. Man had given to God and God recognized the fact. But, it is urged, had not man sinned against God, offended and slighted Him? Yes, and shamefully so. But in spite of all his sin man had some thought of God, had made some recognition of his goodness, some effort to worship and serve. God was not indifferent to all this, and felt that, imperfection notwithstanding, man was worthy of the gift of Jesus.

So the circle of indebtedness can be traced in the activities of the Christmas season. Man has benefited immeasurably by the coming of Jesus, and the recognition of that fact redeems the commercialism of the season. Unconsciously perhaps, but none the less real, men are remembering their debt to Jesus. They give to one another but indirectly they give to him. At this very time vast numbers are opening their treasures, offering unto him gifts.

Then at Christmas time the gift of pity is prominent. When God sent Jesus there was an element of pity in his act. Seeing man's poverty and unhappiness He gave out of His riches. He still gives. To the masses living in the ignorance and squalor

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## EDITORIAL

## Peace and Good Will

THE sub zero winds whistled in the outside dark. With the early morning call, we two youngsters laggingly dragged ourselves from the snug hollow between two blankets and suddenly livened as we stepped from the bed into the cold room. Nothing but a most special occasion could have tempted us into so radical a departure from our usual program as to shiver through that early morning rising.

The odor of boiling coffee found its way up the back stairs from the kitchen and to our room, and served to stimulate further our activities with its hint of cook stove fire, liquid warmth for the inner man. Gathering up the clothing yet to be donned, two pairs of small bare feet pattered along the long, upstairs hall and down the back stairs, seeking that comfort a closer proximity to the stove offered.

High collared reefers, woolly hats, heavy mitts, home knitted mufflers, all were there, laid out to warm by thoughtful mother, and hustled into, almost before the last bite and last sip of hot coffee had been fairly downed.

Father, in his old rusty looking seal skin hat, had even pulled down the flaps. It was cold! Mother, with her long black Astrachan coat of the balloon sleeve, gasped with the first stinging breath outside the door. But it was a special occasion. What was the cold, to keep us back?

The horse drawn snow plow had not made its early morning round and the crystal-dry snow lay fresh and unmarked, in long graceful sweep, save round the trees, fence posts and leeward corners of the house, where the wind had dug and moulded symmetrical hollows.

Overhead the stars still sparkled with that rare brilliancy seen only on a clear mid-winter night and with each step the snow under foot crunched loudly, so that we could hear someone walking over on the next street. A special occasion for them, no doubt, as well as for us.

Down the street we walked, to the end of the block. As we approached the corner the crunching of other feet in the dry, crispy snow grew more loud, until, round the corner of the house standing at the intersection hurried the dark, huddled forms of two, who, reaching the corner first, waited our approach.

"Merry Christmas, Pastor," the one called from between the front opening in a high muskrat collar, for they were friends, and like us seeking the manger of the New Born Babe, that they might lay at His feet their gifts of gold, Frankincense and myrrh. The manger lay in a nook at one side of the old home church chancel, where plain evergreen trees had been placed in a woody effect and where the faithful of the flock found their way despite sub-zero weather and four foot drifts, as regularly as the calendar brought the day.

And so, as your turn, each one, to where you may once again gaze in wonder and in love, those other Christmases come to mind, those early morning meetings, those warm-hearted grasps of hand in hand, that wholesome Christian fellowship and goodwill, for our greeting is of that type even though, restricted to printed word, we can do little more than say, "Merry Christmas, Pastor."

\* \* \* \*

*JmR*

## Through the Valley and Shadow

I HAD been trudging along through sage brush and Aspen copse, across open parks set deep in heavy pine wood like jewels in massive mounting, down into deep-sided "draws" and obliquely along insecure trails where the ground, ages gone, was forced up in tremendous rocky folds.

Fluffy snow had fallen lightly through the night and lay, feather like, in huge plumes on the pines all about me. As I worked my way toward the crest of Dead Horse, reared some ten thousand or more feet into the clouds, my thoughts were held by the snow-printed story of wild life about me. Here, a doe had been walking with her faun, pawing the snow away for the morsel of grass she might find under the white blanket. She was in no hurry.

She ambled somewhat aimlessly along, until the tracks of a coyote, cutting in diagonally in long leaps, gave fright to the mother and her calf. Away led the tracks in leaps of unbelievable length. I saw them once later and I find myself still wondering how those tracks ended. Another place, deep grooved marks of wing tips ruffled the snow, where a hawk dropped quietly upon an unsuspecting squirrel. The crimson-centered, gray fur-covered circle a few steps beyond, told its story, nor increased my love for the members of the steel-taloned, hook-beaked family.

Over my shoulder hung my movie camera, for I hoped for such a trophy of the hunt as only a camera can supply. Its ever increasing weight kept its presence in my mind, yet when I topped that little rise and looked down thirty feet or so upon a startled bull Elk and two cows, the beauty of the picture which lasted not more than the fleeting moment they needed to be up and off, pushed camera and all else from my mind and I stood entranced as the old monarch of the hills whistled his alarm, folded his mature antlers back along his withers and vanished as a whispered word.

Then I thought of the camera. Hoping that their fright was not great enough to send them far, I picked up the trail of the three as it cut away, angling over the steep hillside to disappear in a not distant clump of Aspen. The crest of Dead Horse, my original objective, was forgotten, as was the magnificent view it offered to him strong of knee and sound of wind, and I lost myself in deep woods on the trail of the Elk. I use the word *lost* advisedly. For if a man has ever lost himself, mentally, physically, lost himself from everything save a desire to follow those now slowing paces struck in new snow, I was that man. The tracks led in great circles through little miniature valley, deep fragrant pine wood, edging along soft, boggy marsh, through down timber, over hillside. Frequently I had to stop to let my pounding heart quiet or to lie flat in the snow to sip delicious ice cold water from where it purred chatteringly over the greened lip of some little ledge of rock. Shadows lengthened. The chill of early evening found its way even through my heavy sheepskin. Thoughts of tastily prepared venison, hot cakes, baking powder biscuits and the like, gradually began to dim the picture of the fleeing elk and I turned back toward camp.

Shortly, I caught a glimpse of distant hillside, through an opening in the trees, a view I had seen from Dead Horse a day or so before and I knew that I was walking away from camp rather than toward it. That familiar scene had mysteriously swung half way around the compass and while I seemed to be going toward camp, its location told me that I was wrong. So I started back, somewhat uncertainly. It was hard to believe that my sense of direction had failed me. Half an hour I traveled, at least, when I came upon a man made track in the snow, also headed toward camp and I surmised that some other member of the party had already turned homeward. Following it for a while, doubt again assailed me as to my direction. I stooped over and felt of the man track. It felt as well as appeared comparatively fresh. As I examined it closely I made the surprising discovery that each print contained the marks of calks and in the unusual arrangement which I had screwed the calks into the soles of my own boots. Sure enough, these were my tracks. If these were my tracks, I reasoned, there being no elk tracks near, they were made on my outgoing trip from camp and if I followed them, as I had for some time, in the direction they were going they would take me to where I saw the elk, away from the camp rather than toward it. *I was going away from camp.* My senses told me I was going *toward* camp. My mind was confused. Dark was settling down over the hills. I wanted to be out of the woods and that right early. Reason had failed me when I judged my position by the location of the distant mountain side. Reason failed me again when I first observed these tracks going toward camp. Senses were utterly confused, as was reasoning. Casting such reasoning aside, ignoring senses, doing what seemed to be the very thing I should not do, I again about faced, half way around the compass, and started back against the tracks I had found and reached camp just as the lamps were being lighted and the venison sputtered encouragingly in the pan.

There is a trail through life, leading toward the heights, far more glorious than Dead



Horse, where one may not safely rely upon human reasoning or hunch. The safe trail has been broken which will carry all who would, through the underbrush and deep woods. Set your faith in it and follow in His steps.

\* \* \* \*

JmR

## Between the Dark and the Daylight

THE day had been a long and trying one, yet it was long after the office force had closed desks for the day and gone, when we completed the final touches on the manuscript, wrapped it securely for shipment to the printer and made our way to the express office at the depot, intent upon seeing our precious package on its way.

An indelible pencil began working over the shipping form and had most of the record made out when the clerk said, "What valuation do you place upon the bundle?"

We had been at the work since last February. It would be rather difficult to set a figure which would indicate fairly the value of the time and effort required to see it completed, to say nothing of the intrinsic value it possessed as a readily marketable commodity. Without, therefore, going into a detailed study in hope of arriving at a figure that claimed accuracy more than a mere guess and a half, I said, "One thousand dollars value."

The clerk looked a bit hesitant or possibly put out when he came back with, "My gosh, I should ha' ast you that 'fore I started fillin' in this shippin' blank. You gotta take this bundle ov'r t' 'nother shippin' room."

With that he picked up the twenty-five-pound package and set out down the depot platform with me following a close second. I didn't want that package out of sight longer than I could help it. We stopped before a barred opening in the wall, like a tall, narrow window with a sill possibly three feet above the platform level. My guide called through the bars. Two heavily armed express agents took positions, one on each side of the door, the heavy bars slid up like an old portcullis in days when knights were bold, steps were dropped and I was ordered to enter.

I stood for a wee moment, just inside, between the two armed guards facing me with their hands gripping the butts of their heavy-bore revolvers. I was ordered to step into "that first cage," which I did. The cage was a little 6 x 6 room, bare and formed by heavy wire grating. After me came one of the guards with my precious bundle. As he withdrew he closed the sturdy gate behind me and for the first time in my life I was securely locked in a cell-like enclosure, from which I could not escape until the door was opened from the outside. Had my conscience not been comparatively restful, at least concerning my actions of more recent date, I might have been more confused and disturbed than I was. As it was I was highly interested and delighted in the manner in which this public servant, the American Express Company, was guarding the property of others which it had accepted for purposes of transportation. It simply meant that the package I was about to leave in its keeping would be well guarded and that was as I would have it.

The matter of making out the shipping ticket and receipt for my bundle is a mere detail, as was the opening of the gate, my leave taking and the clanging of the "portcullis" behind me. The big thing is the manner in which the express company goes to such extremes to protect those little hand-made things over which we poor mortals perspire in the making, and on which we place high valuation, and I am constrained to ask, "Where in all this happy world of ours is the denomination, the parish or congregation which indicates as unmistakeably its appreciation of the value of a single immortal soul?"

JmR

\* \* \* \*

## His Call

HIS lineage was a question for conjecture. Certainly, so far as his size and coat were concerned, it was safe to surmise that at no greatly distant past he had numbered among his forebears one in whom either Shepherd or Collie blood had mingled in large proportion. Therefore, to those of us who love dogs for no greater reason than that they are dogs, Ted's dog was accepted as a member in good standing in "Professor's Row."

In the first home in "Professor's Row" abided, in quiet family peace and happiness, the

incumbent of one of the chairs in the Seminary as well as the dog. Ted was the youngest son, whose supreme obligation in those days lay, at least theoretically, in caring for the dog. I shall long remember the hot summer afternoon I came upon the two. With one youthful arm and two youthful legs, Ted had secured a most effective cross between a half-Nelson and a strangle hold on the dog and with the free hand was wielding a huge pair of dull, rust-covered shears, that his dog might be relieved of his heavy coat during those sweltering days.

With that fervor which comes with each new youthful inspiration, Ted had started his shearing process somewhere in the neighborhood of the shoulders, but as the job progressed, the ambition waned and it was not difficult to see on the following day just where those rusty shears, working hard and making a rough job at best, completely dampened the canine-barber's zeal. I rarely think of Ted without thinking also thinking of *Ted's dog*, upon whose normal appearance, even though it might have left something for which a dog fancier might have asked, little improvement had been made.

But years pass. Presumably, if the pup lived as long as I hope it did, the hair grew out. While the hair was growing on the dog, changes were taking place in the boy, Ted. He finished college. His father had been honored with the presidency of a thriving Seminary. Ted, who had himself been looking to the day he could enter the ministry, graduated from the Seminary. During his second-year vacation, he had ably filled a pulpit in the West as pastor-supply. That church wanted him as its pastor.

The time for ordination approached and with it came a question in Ted's mind, as to his true fitness for the work for which he had prepared himself. Instead of being able to down the question it grew more persistent and baffling, until, within his own heart, Ted knew he should not enter the ministry. He could not get himself to go into the work and perform in a perfunctory manner, without having his whole heart and soul with him in the work. A western paper I have just received tells of Ted having entered the business field.

I know the disappointment that step will be to his father, my friend, and to her whom I call mother, since my own has gone. Yet I cannot but feel that Ted has chosen the wiser part. It would have been easier all around to have gone on, easier on Ted, easier on his helpmeet, easier on his parents. But down deep in Ted's heart there lies the knowledge which has been yours and mine for some time, that the pulpit is no place for him who does not feel that he has no choice, that he *must* preach. The ministry all too frequently has been looked upon as a fairly comfortable berth in life's pullman, giving one an honorary place in the community, providing for him a roof over his head and calling upon one for little more than a half hour's talk on Sunday mornings, a soft life.

The time will never come when the pulpit is filled entirely with earnest, consecrated, conscientious ministers, *true shepherds*. Yet there is a mighty obligation resting upon our theological seminaries to provide such men and such men only, and my heart and my hand goes out to him, who steps down before it is too late and maintains not only his self-respect but refuses to make himself a hypocrite and his preaching an empty, heartless mockery.

\* \* \* \*

QmR

## A Reply from the Pulpit

ONE of the most delightful privileges that comes to an editor is that of contact with his many readers, through the mails. Never two the same, each letter comes as a portrayal of the writer, his point of view, more of his nature and disposition than the writer may be aware he is inserting and of course that invaluable asset, reaction to the results of the editorial policy and practice, without which the editor is left to labor largely in the dark.

Frequently articles appearing in the *Expositor* bring a flood of comment. Often they are used to that end. A case in hand is an article which appeared in the November issue of the *Expositor* under the caption, "A Challenge From the Pew." It was hoped that a reply to the article would come. It has. You may look for it in the January issue under the name, "A Reply From the Pulpit," by Rev. A. C. Preston, of Sioux Falls.

QmR



## Preachers and Preaching

### THE END OF ONE'S MINISTRY

Preaching is an imperious business. There is no point at which modern thinking is more at variance in practice and precept than on the subject of preaching. We often hear it remarked: "The minister ought to preach like the Master." And yet, it is very doubtful if there are many pulpits in America that Christ could hold for any considerable length of time and be at peace. The intense conviction of the man would be as distasteful to this self-indulgent age as it was to the auditors of twenty centuries ago. His reproof of sin would brand him as an uninformed sensationalist, while his utter repudiation of policy and the political method in favor of principle, would be urged against him on the plea that he was no judge of men.

The "must" of preaching is, after all, its intolerable element. There are multitudes who are unwilling to have any man say, "This is of God, and it must be." And yet the minister whose word and work have no holy, unalterable and binding necessity in them is not the minister divinely commissioned. In the end he excites only the contempt of those whose criticism he regarded, and whose good will he thought to get by surrendering his own sense of right. Of his ministry Jesus said: "I must." That is a manly word! And the minister unmakes himself who fails in manliness.

To three things let me call your attention, as they are suggested by the text, "I must preach the kingdom of God." Luke 4:43.

1. *The preacher's personality.* Jesus of Nazareth never tried to escape the personal pronoun. He believed himself to be a commissioned man.

2. *The preacher's responsibility.* "I must preach."

3. *The preacher's special propaganda.* "I must preach the kingdom of God, for therefore am I sent."—From W. B. Riley, D.D., in the *Watchman Examiner*.

### FREE SPEECH IN THE PULPIT

If the parson must preach with his hands tied behind him, so to speak, so that he can never hit out, then I am going to give up preaching. But that is all bunkum. The point is that the parson has got to speak out whether people like it or not, and if they duck him, well, that is mild—they crucified Christ. If you are going to muzzle parsons, you are going to kill the Church, and it will take more than colliers, coal-owners, or any other bunch of people that have lost their tempers to do that. The more you shut the cowards up, the louder will the brave men speak. The one thing the parson has to stand for is his right to give his people the message God gives to him on his knees, and if he allows the fear of any form of persecution, whether it be ducking or docking his salary, to stand in the road of that, he must reckon with the Lord he serves and in whose name he speaks.—G. A. Studdert Kennedy.

## The Bulletin Board

Even if you are too deaf to hear the preacher, the Church is still a good place for listening to God.—*John A. Holmes.*

Our actual troubles are generally bearable; it is those that never happen which take the buoyancy out of life.—*Dean Inge.*

Certain factors of great civic value are commonly absent from the training of the modern boy. These factors are membership of a large family, attachment to an ancestral home and family religion.—*Bishop of Durham.*

As fast as the Holy Spirit shows us Christ as He is we become like Him.

We do not love God unless we love His will.

No skyscraper can equal the reach of a church spire, no ambition can equal aspiration.

As to what is to be done we must not presume upon divine grace, but as to what we must do we may rely upon it.

It is much more difficult to trust Christ for the little than for the large.

In danger, trouble or need, prayer is the first thing to do.

We do not imitate Christ and Christianity, we share them.

The soulish man was in the image of God, but the spiritual man is a partaker of the nature of God. Christ first, then creed; birth, then education.

The Bible is meant to reveal God and people.

Through the Bible God creates personalities rather than creeds; lives are the light of men.

It is only by a miracle of grace that we can fulfill spiritual law, that we can do right.

Were we perfect we would pray more, not less.

Prayer is a most important Christian act.

There is enough good going on in the world to occupy you, be occupied with it.

We cannot mingle law and grace in religion, we are condemned by the one but saved by the other.

There's no condemnation for those who are in Christ, no matter how undeveloped they are.

Condemnation would not help Christian development, we can grow only in grace, no flower can bloom in a frost.

For the few, to work is satisfying. For everybody, to have worked is satisfying, and the more so if the labor has been carried through conscientiously and honestly. The sensation of fatigue after a good day's work is accompanied by a satisfaction than which this world can scarcely offer better.—*Arnold Bennett.*

One's faith in his fellow is molded as much by his own point of view as by that of his fellow. Sometimes, it takes one to scratch one.

Learn to labor, then you live.

To expect adequate strength for life without going to God for it, is like attempting to generate sufficient power for a factory by striking the old cat's tail.

Don't make excuses—make good.

# Methods of Church Work

Plans and Ideas Used by Active Pastors.  
They may be Adapted for Use in any Parish.

DECEMBER, 1928

## A GREETING

(This Greeting was written by Frank W. Boreham and sent to the members and friends of his church.)

My Dear Friends:

What shall I wish you as the New Year draws near? All through the year may the Kindly Light lead you—a Pillar of Cloud in the daytime and a Pillar of Fire in the night! All through the year may the Father's care attend you; all through the year may the love of Christ enfold you; all through the year may your faith grow stronger, your hope brighter, your joy more rich and deep and full!

With every dawn may you hear the angels sing their old-time song as Christ is born anew for you—your home the inn, your heart the manger! And may He, day by day, live His wondrous life all over again in you, speaking as never man spake whenever you hush your soul to hear, and performing miracles in the secrecy of your spirit that shall eclipse the sublime astonishments of Galilee! Whenever you put on your hat, may the wonder of the Emmaus road be repeated in your glad experience! As each day fades into dusk, may the Cross be set up again on some inner Calvary! And as, night by night, you close your tired eyes, may the fret and fever of the restless day be soothed from your brow by that healing Hand whose touch is at once a fond caress and a sacred benediction!

What more, or what better, can I wish you? Mrs. Boreham and the Officers of the Church associate themselves with this most cordial greeting.—*Frank W. Boreham.*

## A ROYAL CELEBRATION

The First Methodist Episcopal Church, South, Jackson, Tennessee, of which Lawrence Ludlow Cowen is pastor, reports the following Christmas program as a part of the season's activities:

### The Pageant of the Nativity

This sacred and beautiful Christmas Pageant will be given in the main auditorium of the church, on Sunday night at seven thirty o'clock. The entire evening hour will be given over to a wonderful portrayal of the story of the birth of Christ. The church will be brilliantly lighted with large, white cathedral candles, and the pulpit platform will be appropriately fitted up and will portray the coming of the shepherds, the arrival of the wise men, surrounded with a glorious company of angels. The background of the pageant will be the manger of Bethlehem, unveiling the star in the east, the Virgin and infant Christ, with Joseph bending over the crude cradle. The entire pageant

will be sung by the quartette, and will include the most inspiring of the Christmas carols. The action throughout will be reverent and as sacred as the theme itself. The shepherds will wear their native costumes, and the kings will be dressed in oriental robes befitting their characters. In keeping with the historic account they will bring a royal gift and place it at the feet of the Virgin Mary and the new-born King. The whole pageant will be bathed in an atmosphere of awe and sublime reverence, awakening anew our devotion and love for the Lord Christ. It will inspire the deepest religious emotions and challenge our highest devotion to Jesus. It will be free to the public and all are invited. A silver offering will be taken to help defray the expense of the sacred drama during the evening of the performance.

### White Christmas Gifts for Christ

On next Sunday, at 10:30 a.m., a beautiful "White Christmas" will be observed by all the friends and members of the Sunday School. Each Department, Cradle Roll, Beginners, Primary, Junior, Intermediate, Senior, Young Peoples, and Adult—just at the close of the Sunday School will assemble in the main auditorium of the Church and lay their "White Gifts" at the foot of the large White Cross, on the pulpit platform. Each member of the various departments is urged to bring some simple and useful gift, viz.: Flour, Corn Meal, Rice, Ham, Bacon, Sugar, Coffee, Tea, Oatmeal, Potatoes, Preserves, Canned Goods, Old Clothes, Shoes, Toys, or a Silver Offering! The Social Service Committee of the Church will be responsible for the careful distribution of all the above gifts for the relief of the poor and needy, the fatherless, the widows and orphans of Jackson, during the winter months. Let all the members and friends of our great Church and Sunday School plan to send or bring a liberal number of "White Gifts." We should make this an expression of our great love and gratitude to God, for the Gift of His dear Son, Christ Jesus our Lord. Remember on next Sunday night, at 7:30, our Church will put on the "Pageant of the Nativity," commemorating the birth of our Lord. It will be given by candle light and is to be a sacred and deeply spiritual interpretation of the glorious nativity of Christ.

### SHARING JOYS

Will you have a happy Christmas? You will if you will entertain one of the girls of the Emma Johnson Cottage of the Baptist Orphans Home at Pattonville, whom we are going to bring in Saturday morning, December 18, and entertain in our homes until after our Christmas Pageant, Sunday evening, December 19.



Don't you think it will be a joy to you to have one or two of this group of 27 girls in your home for these two days? Think how much fun it will be for them to be in a real home and perhaps go down town and see the gay Christmas things everywhere.

If you want to do this, will you call the church office as soon as you can?—*From the Calendar of Delmar Baptist Church, St. Louis.*

### CHRISTMAS PLANS

#### Christmas Services

10:30 a.m.—“The Dawn of Hope.” Children's talk, “The Apple Star.” Christmas music. Noon, Church School Christmas program. 8 p.m., Christmas pageant, “The Adoration of the Kings and the Shepherds.” Given under the auspices of the Business and Professional Women's Club assisted by members of the Men's Club and the Pilgrim League.

Dec. 21—Men's Club Christmas Party.

Dec. 23—Church School Christmas Party.

—*From the Calendar of Ocean Ave. Congregational Church, Brooklyn, New York.*

### CHURCH LOYALTY CAMPAIGN

We are co-operating with the Protestant churches of the city in the Church Loyalty Campaign which begins today and is to be continued for the next ten weeks. Our united aim is to revive and deepen the interest of every member. For this purpose those who are regular attendants upon the Church services are requested to aid the pastor in giving a personal invitation to all those who come only to occasional services, and then to be present to give them a hearty welcome and an invitation to return.

An effort will be made to reach all of our members who when joining the church took upon themselves vows of faith and service. Every active member should have some part in this work of awakening the indifferent. We are striving to get each member to attend one Sunday service or, better yet, both services, throughout this campaign. We do this because we believe everybody needs the church and the church needs everybody. Will you rally to our help?

#### Church Loyalty Campaign Program

Program and Chairmen for the succeeding Sundays:

November 4. Family Sunday.

November 11. Sunday School Day.

November 18. Young People's Day.

November 25. Civic Day.

December 2. Men's Day.

December 9. Women's Day.

December 16. Missionary Day.

December 23. Evangelism.

December 30. Church Membership Day.

#### Family Sunday

Our members are requested to come and sit in family groups next Sunday. Parents, please bring your children, old and young, married or single, and have them sit around you. Who will be the center of the largest group? Mr. J. H. Michael will have charge of the work of extending the invitation this week and he requests the following per-

sons to help him and to meet him in the Church Auditorium tomorrow (Monday) evening at 7:30: All the members of the Church Council and all the Officers of the Sunday School, together with the twelve managers. The names and addresses of those to be invited will be distributed at this meeting.—*From the Calendar of Evangelical Lutheran Church, Frederick, Maryland.*

### For Your Printed Bulletin

#### “EAT, DRINK AND BE MERRY”

The happiest people this Christmas will be those who escape from themselves and think most of others. Let every man make his own sermon on this wise old text: “Go your way, eat the fat and drink the sweet, and send portions unto him for whom nothing is prepared.” That is the way to sweeten one's own cup. He who has not opened his hand for the aged, may have a stomach stuffed with goose and plum pudding, but he will lack the sauce of a merry heart. Is there anyone who has read, or, having read, can forget, Jennie Dean's touching plea for her poor sister? “When the hour of trouble comes, to the mind or the body, and when the hour of death comes, that comes to high and low, then it isna what we hae dune for oursels, but what we hae dune for others, that we think on maist pleasantly.”

As we sit down to the feast, more pleasant even than the delicious smell of roast goose, will be the fragrance of what we have given to the luckless and the needy.—*The Melbourne Herald.*

#### WITHOUT A SMILE

Like bread without the spread'

Like puddin' without sauce,

Like a mattress without beddin',

Like a car without a hoss;

Like a door without a latchstring,

Like a fence without a stile;

Like a dry barren creek bed

Is a face without a smile.

Like a house without a dooryard,

Like a yard without a flower;

Like a clock without a mainspring

That will never tell the hour—

A thing that sort o' makes you feel

A hunger all the while;

Oh, the saddest thing that ever was

Is the face without a smile.

The face of man was made for smiles,

An' thereby is he blest

Above the critters of the field,

The birds and the rest.

He's just a little lower

Than the angels in the skies;

An' the reason is that he can smile,

Therein his glory lies.

So smile and don't forget to smile,

An' smile an' smile ag'in;

'Twill loosen up the cords o' care

An' ease the weight o' sin;

'Twill help yo' on the longest road

An' cheer you mile by mile,

An' so, whatever is your lot,  
Jes' smile an' smile an' smile.

—*Bulletin of Reformed Church, Akron, Ohio.*

The same Eternal Christ still walks through the streets of our cities and along our country lanes. His help is still available for our health, for our guidance and for our moral recovery. If we can make our alliance with the Unseen and Eternal and immediate and dynamic alliance, it may easily be that in this larger venture of faith we too may rise up in some high hour of privilege and say, "We never saw it in this fashion."

Here are facts of history which have come to us across the ages to serve as an abiding testimony to the presence in the life of the world of that great tide of divine helpfulness flowing yet and destined to flow on forever for the adequate relief of our

grief and pain. It is possible for anyone (if he will only have it so) to realize that in the deep places of his own soul, in those sections of his inner life which he has rarely visited, there is a mighty energy constantly available for the meeting of his personal need. The same energy which caused the morning stars to sing together and all the sons of God to shout for joy is here today pledged to our advantage and awaiting the call of resolute, expectant faith. Whatever makes men good Christians makes them good citizens.—*Dr. Ryland Knight.*

### CUTS

Use cuts to illustrate your printed matter. You can secure the choice of beautiful half-tone illustrations from the masterpieces of art by writing to firms who advertise cuts in *The Expositor*.

## Matins and Evening Services

### A WHITE GIFT SERVICE

Rev. W. E. Callahan

(A Candlelight Vesper Hour)

The White Gift Service will enrich the Christmas season in the churches. The appeal for a recognition of the spirit of the Master in a definite way is basically sound. People want to work, they are anxious to make use of their abilities. The "giving" Christmas has struck a popular chord and can be viewed with optimism.

Buried treasures are lying all around us pastors; but somehow, buried things do not have the habit of digging themselves out. One of the most precious of these treasures is Talent. Most of our churches are small and poverty stricken as far as leadership is concerned, so the thrill which comes to a pastor who finds a buried talent and unearths it to the joy of the whole community is one of the

great events of his ministry. Though people are reluctant to offer their services, they are usually anxious to be useful. If they are led into the belief that it is not a spirit of braggadocio which is wanted, but simply a statement of honest willingness which is an integral part of Christian living, they are proud to give the white gift of service.

A survey of the activities of the church to find where workers are needed is the first step. If more people are found than places to be filled it will be better to create new duties than to dampen the ardor of the volunteers. A card, similar to the following, may be printed on chaste stock and given out several days in advance of the Vesper service. The purpose is explained to each person and he is asked to check the duties he feels able and willing to do.

### A White Gift of Service

Name .....	Address .....	Phone .....
<i>Church</i>		
Usher	Mechanic	
Special Music (state instrument)	Help Beautify Church Property	
Publicity	Attend Services Regularly, On Time	
Newspaper	<i>Sunday School</i>	
Poster Making	Teachers, Boys, Girls	
Bulletin	Substitute Teacher	
Orchestra	Cradle Roll Superintendent's Helper	
Readings	Help Distribute Sunday School Papers	
Dramatics	to Sick and Shut-in Folks	
Stenographic Help	Promote Home Department	
Sick and Hospital Committee	Attend Regularly and On Time	
Pastor's Helper, as directed.	<i>Epworth League</i>	
Men	Work in 1st Department (Devotional)	
Women	Work in 2nd Department (Missionary)	
Young Men	Work in 3rd Department (Social Service)	
Young Women	Work in 4th Department (Recreation)	
Boy Scouts	Assist in Junior League Work	
Junior Choir Leader	<i>Ladies' Aid</i>	
Sing in Junior Choir	Active Member	
Help Make Needed Equipment	Home Work	
Carpenter	Stay By Until Last Dish is Wiped	
Electrician	Other Service .....	



The cards are presented at the Candlelight Vesper Hour, at sunset on the Sunday before Christmas. An announcement that the service will commence at the exact minute of sunset (see almanac), promptness will be encouraged.

The church is lighted by candles alone. On the altar two tall tapers burn, one on each side of the open Bible. (A linen-covered communion table may be used instead of the altar.) Carols are sung softly by hidden musicians during the gathering of the crowd. Careful ushers quietly conduct the people to their seats. After the congregation has assembled the hidden choir continues carolling, allowing an opportunity for meditation. Upon the cessation of the music the pastor tells the beautiful story of the "Other Wise Man," by Henry Van Dyke, at the close of which he invites the hearers to bring their gifts to the master. Under the direction of the ushers, while music is being played softly, they file past the communion table or altar, placing their signed cards on the open Bible, and quietly leave the church.

The entire service will not take more than 45 minutes, but if carefully planned will be a never-to-be-forgotten one. The hours spent in prayerful consideration of these pledges by the pastor will be rich and fruitful. He will have revelations of desires and ambitions of which he never before dreamed.

The program is based on the beautiful Legend of Cathay, as told by Phoebe Curtiss. The gifts have been made to conform with the Christian idea of stewardship and not only include the gift of material things, substance, but the gifts of Service and Self as well.

(Note—The Meigs Publishing Co. can supply the printed booklet on "White Gifts.")

### A CHRISTMAS CHORAL MATINS

For those who have experienced the delight of an early Christmas service, there need be no wordy preface to that which is to follow. For the benefit of those whose program at the Christmas season does not include a Matin service, we do not hesitate to suggest the introduction of one among the services celebrating the Nativity.

Various forms of Matins have been tried by the writer, varying from a service with sermon or address to services with more or less elaborate programs. In view of the fact that there is generally another service on Christmas Day with a sermon, we have found that a Choral Matins service is heartily received and appreciated.

This particular program, presented below, has been used at various times in several parishes and at both a midnight service on Christmas Eve and a Matins service early Christmas morning. The hour of the service being, of course, optional and determined by local conditions.

The program requires an hour. It presents in selected Scripture readings and choral, with solo and anthem if desired, the account of the first Christmas. There is no provision for an address, the message coming along from the Word and song as it came that first Christmas night on the

Judean Hills to the shepherds, when the angels sang, "Glory to God in the Highest, and on earth peace, good-will to men."

Experience has developed an effective opening for the service. A choir or extra group of singers in the distance, singing unaccompanied, "Silent Night, Holy Night," precedes the processional of the choir. This tends to create the atmosphere and suggests the angel chorus. Where a processional of the choir is used this can easily be arranged. Where the processional is not practical there is usually some place where a group of singers, perhaps other than the regular choir, may gather for this number. A Sunday School room or perhaps outside the church, will produce the desired effect of distant voices.

Where an anthem and solo are desired we can recommend the following: Anthem, "Arise, Shine," by Maker; soprano solos, "Mary's Lullaby," by Wilson, and "Gesu Bambino," by Pietro A. Yon.

Following is the arrangement of the program:

1. Prelude (Following the prelude a moment's silence, after which the chorus in the distance sings "Silent Night, Holy Night." Youthful voices are effective for this number)
2. Processional. "Come Hither Ye Faithful." Tune, *Adeste Fideles*.
3. Anthem, "Arise, Shine," *Maker*.
4. Matin Responses or Invocation.
5. Responsive Reading of Psalm No. 19 or "The Magnificat."
6. Gloria Patri.
- "The First Christmas in Scripture and Song"
7. 1st Scripture Lesson. Isa. 60:1-9 and 19-22.
8. Hymn, "O Little Town of Bethlehem." Tune, *St. Louis*.
9. 2nd Scripture Lesson. Luke 2:1-14.
10. Hymn, "It Came Upon a Mid-Night Clear." Tune, *Carol*.
11. 3rd Scripture Lesson. Luke 2:15-20.
12. Hymn, "While Shepherds Watched Their Flocks By Night." Tune, *Bethlehem*.
13. 4th Scripture Lesson. Matt. 2:1-12.
14. Hymn, "We Three Kings of Orient Are." Tune, *Hopkins*.
15. Soprano Solo, "Mary's Lullaby," *Wilson*.
16. Prayer, Closing with the Lord's Prayer, Congregation Uniting.
17. Benediction.
18. Recessional, "Hark the Herald Angels Sing." Tune, *Mendelssohn*.
19. Postlude.

Where no recessional is used, the hymn used on this program as a recessional may be used as a closing hymn and placed between the prayer and the benediction. The service may be closed as it was begun with a distant chorus singing a verse or two of that typical Christmas carol, "Silent Night, Holy Night." A moment's silence at its close is followed by the postlude.

This program was used by the writer at a midnight service last year. So numerous were the requests for its repetition this year, that we shall follow it at our midnight service Christmas Eve.

—Rev. James Waters Ramsey.

**MUSICAL VESPER SERVICE**Prelude, "Liebestod"—*Wagner*.

Choir Chant.

Vesper Service, Page 68.

Psalm 148 (read responsively), Gloria, Invocation

Anthem, "The Lord is Exalted"—*West*.Soprano Solo, "Come Ye Blessed"—*Scott*.

Instrumental Selections:

Harp and Flute

Intermezzo—*Donjon*.Melodie—*Gluck*.

Harp Solo

In the Garden—*Schuetze*.The Evening Hour—*Kussner*.

Address—Theme, "Loyalty."

Offertory, Anthem, "O For a Closer Walk With God"—*Foster*.

Consecration of Offering.

Benediction, Hymn 292.

Postlude, "Prieslied"—*Wagner*.—*Evangelical Lutheran Church, Frederick, Md.***CHRISTMAS CANTATA****The Light Eternal—Bronner and Petrie**Given by the Choir, Musical Director and Organist  
**Program**

Selection—Orchestra.

Praise the Great Redeemer—Choir.

He Came to Give Salvation—Tenor Solo and Choir  
God Hath Given a Son—Bass Solo and Choir.

Prayer.

While Shepherds Watched—Soprano Solo and  
Choir.Star of Bethlehem—Soprano, Tenor and Baritone  
Solo.

The Dawning—Contralto Solo.

Selection—Orchestra.

It Speaks to the World—Tenor Solo and Choir.

The Light of Glory—Soprano Solo and Choir.

The Message—Tenor and Baritone Duet.

Remarks—Pastor.

Offertory—Orchestra.

The Light of All the World—Tenor Solo and Choir.

Angel Voices—Soprano Solo.

Lead Me—Soprano and Tenor, Alto and Baritone  
Duets and Choir.

Benediction—Pastor.

Postlude—Orchestra.

—*First Baptist Church, Sanford, Maine.***CHRISTMAS EVE SERVICE**

10:45 p.m.

Organ Recital

"First Sonata in A Minor"—*Borowski*.

I. "Allegro—ma non troppo."

II. "Andante."

III. "Allegro con fuoco."

Processional—"Rejoice All Ye Believers"—Choir  
and Congregation.

Opening Service.

Versicles.

Psalm 150.

Hymn—"O Come, O Come, Emmanuel," Tradition—Choir and Congregation.

Alto Solo—"The Annunciation"—*Gaul*.Choir—"Holy, Holy, Holy, Lord God of Hosts."  
Scripture, Luke 1:26-38.Soprano Solo—"Song of Mary"—*Gaul*.Baritone Solo and Chorus—"It Came Upon a  
Midnight Clear"—*Stainer*.Hymn—"O Little Town of Bethlehem"—Choir  
and Congregation.

Scripture—Luke 2:8-20.

Anthem—"While Shepherds Watched Their  
Sheep"—XVII Century.Anthem with Tenor Solo—"Hark! What Mean  
Those Holy Voices"—*Warren*.Anthem—"Holy Night"—*Hawley*.

Hymn—"Joy to the World"—Choir and Congregation.

Benediction.

Recessional—"Hark, the Herald Angels Sing"  
with alternate "Traditional Gloria."(The congregation is requested to be seated  
following the Benediction and remain through the  
singing of the carols.)

Carols.

—*Luther Memorial Church, Erie, Pa.***EIGHT O'CLOCK SERVICE**Prelude—"Andante Religioso"—*Thome*.

Processional—Hymn 35.

Responsive Reading 302, Page 278.

Program by Co-Operative Club Boys' Choir.  
"Colorado"

"In a Little Garden"—Boys' Choir.

Vocal Solos:

"The Lamp Lit Hour"

"The Three Wishes."

Scripture Lesson.

Hymn 17.

Cornet Duo.

Vocal Solos:

"Open the Gates of the Temple."

"Summer."

"Just Around the Corner."

Offertory—"Shepherd Boy"—*Wilson*.

Announcements.

"June Brought the Roses."

"Good Night, I'll See You in the Morning."  
—Boys' Choir.

Recessional—Hymn 58.

Benediction.

Postlude—"The Heavens Are Telling"—*Haydn*.  
—*Rev. Wilson P. Ard, Denver, Colo.***EVENING WORSHIP AND RADIO SERVICE**

(Girl Reserve Ceremonial)

Organ Prelude—Meditation—*Rogers*.Processional Hymn—"Lead On, O King Eternal,"  
293.

Girl Reserve Ceremonial:

American Flag Salute—I pledge allegiance to  
the flag of the United States and to the  
Republic for which it stands, one nation  
indivisible, with liberty and justice for all.

Song—"Oh Beautiful for Spacious Skies."

Christian Flag Salute—I pledge allegiance to  
the Christian flag, and to my Saviour for  
whose kingdom it stands, one brotherhood



uniting all mankind in service and love.

Song—"Our Father, Thy Dear Name."

International Flag Salute—I pledge my friendship to these flags and respect to the banners of my neighbor countries in token that we are friends, one with the other.

Song—"In Christ There Is No East or West."

Girl Reserve Flag Salute—As a Girl Reserve, I will try to face life squarely and to find and give the best. I will be gracious in manner, impartial in judgment, ready for service, loyal to friends, reaching toward the best, earnest in purpose, seeing the beautiful, eager for knowledge, reverent to God, victorious over self, ever dependable, sincere at all times.

Song—"Gift Bringers All Are We."

Prayer by Girl Reserve.

Quartet—"My Jesus I Love Thee"—Gordon.

Litany of Thanksgiving.

Greetings to Guests.

Talk.

Offertory Hymn.

Offertory—Serenade—Pierne.

Sermon—The Pastor.

Recognition Service for New Members of the Girl Reserve.

Presentation of "The Quest of Youth."

Recessional—"Follow the Glean."

Benediction Solo—"My Peace I Leave With You."

Postlude—Allegro—Faulkes.

Benediction.

—First M. E. Church, Pomona, Calif.

Among possible plays and pageants we suggest: "Good Will, the Magician" (For Children from Six to Twelve Years Old); Ten cents a copy, \$1.00 for twelve; National Child Welfare Association, 70 Fifth Avenue, New York.

This valuable pamphlet of thirty-two pages contains, in addition to the pageant, a bibliography (with prices and addresses) of children's dances, songs and games. Every pastor and every Sunday School superintendent should be familiar with this important pamphlet.

"Religious Dramas;" \$2.00; The Century Company, New York.

A collection of ten plays and pageants for adults, young people and children. A score of important reference books named in the Appendix supplies the need of any church committee seeking to adapt plays and pageants to the uses of the church.

—Com. on International Peace and Goodwill.

## Advertising the Church

ALBERT N. BURKHOLDER, Editor Reading Eagle

(Continued from November Issue, Page 157)

### Third Installment

#### Helpful Co-operation

The week day meetings of subordinate bodies of the congregations and their social doings are as important to us as the Sunday church services, and these are never neglected in our reports. In recent years the work of the women in conducting these auxiliaries and raising money for the congregations has become most important and special attention has always been paid to these organizations. It is in this way that we have built up our church page, but it could not have been accomplished with the same degree of success had it not received the assistance of pastors and laymen, many of whom have acted as publicity agents of their churches and organizations. What this one paper has accomplished has been fruitful in all directions and today there is hardly a newspaper anywhere that has not opened its columns to church publicity in all its forms.

Every item, no matter how trivial, is news to us. If the parsonage society meets and draws an order for the next winter's coal, that is printed. If the Ladies' Aid decided to hold a strawberry festival, that to us is public information. And we want all the names of the people connected with the affair. Every great convention like this is reported fully. Meetings of minor church bodies are equally well covered and we aim to present each day what the societies connected with the congregation are doing.

#### Complete Reports

As a sample of all this I might say that when your Reading conference recently met in Sinking Spring we devoted to you six columns and gave

Reading Classis of the Reformed Church meeting at Leesport an equal amount of space. The sessions of this ministerium will likely get 20 columns.

Doctrinal sermons or theological discourses are given the space that they deserve, and if the pastor delivers a sermon on the sins of the day, and hits straight from the shoulder, a fuller report is presented. In some cases we receive advance reports of the sermons as early as Saturday, and such an accommodating pastor receives our blessing. We feel that we should ask pastors to do this whenever possible. It may not be generally known, but the messages and addresses of President Coolidge, and copies of every important document issued by the government are in our hands many days before their delivery. A single flash over the wire of the word "Release" is notice that the matter can be given to the public.

The preparation of your copy is highly important. When received by the editorial department, if written on both sides, half of it has to be either crossed out or copied on a separate sheet. Liberal margins should be left, top and sides, for the editor's use. He has to have space for instructions to the printer, as to type, spacing and so on. The copy should not be crowded. There should be space between the lines. Some writers defeat their own purpose, for the hurried editor, instead of making a change here and there, is apt to slash, taking out whole chunks.

#### Presents the Truth

We aim to tell of human errors, failures and frailties, with a due regard to the rights of citizenship and free from degenerating influences. A

model newspaper should present a true picture of the everyday life of the people, printing the good things, the constructive things, the things of value to the community which they are doing, and as a warning the evil things that some others are doing.

A church, like a successful business establishment, must attract patrons—the store by means of advertising and the church through the publicity of its doings. The church that fails in this is at a great disadvantage. Allow me to make the application in another way.

"What ruined your business?" was asked of a man whose store was in the hands of the sheriff.

"Advertising."

"How?"

"I let my competitors do it."

Every community is largely judged by its newspapers and its churches, twin partners in the upbuilding of their neighborhoods. Such a union is wise both in theory and practice. News and progress, world as well as local, go hand in hand and the church is a sharer of it.

#### Names Are News

Names, names, and still more names and news, news, and all the news is the constant order of the day in many newspaper offices. One editor insisted on printing the names of every man, woman, boy and girl in his territory at least twice a year, and he attributed his success to that. A long list of names may be tedious to read, but it bears an appeal to those directly interested, and for that reason the newspapers want names.

News is education, says a close observer. The newspaper, conscious of its peril and triumphs, is the schoolmaster abroad. The press has been termed the American lighthouse, diffusing its rays into dark places. Profound thinkers admit that it directs the policy of the State and the activities of the church.

The disciples of old would have hailed the co-operation of the newspaper with gladness, and why should not the pastors of today? The privilege is theirs.

#### A Big Advantage

St. Paul, the great preacher, would have utilized newspaper space had it been available in his day. I can almost imagine seeing him give to a reporter an advance copy of one of his marvelous addresses. There are a host of other Bible personages who would have recognized the worth of the newspapers, had they existed, for the purpose of spreading to the uttermost ends of the then known world the truth which they proclaimed. Happily the minister of today has this adjunct of modern civilization at his service and he speaks not only from his pulpit on Sunday to his congregation, but to thousands every Monday. The evangelists of ancient times addressed themselves to a few along the wayside and their message was carried from mouth to mouth—the good news. The modern ministers who make the newspaper their aid have unlimited possibilities—a big advantage over their predecessors, the disciples of old.

I believe that it is not out of place on this occasion to draw an analogy between the church and the newspaper. They are working for a common

cause. No other institution, not even education, compares with them in their power and influence. A pastor is well satisfied if he preaches to 500 or more people. The same sermon, if printed in a newspaper, is read by tens of thousands, depending upon its circulation. Every house of worship is a noble monument to the faith of men and women, built by many people and should be treasured and revered by the entire city. Whether this is so depends largely on the man who presides over its destinies.

A newspaper should be judged by its character, as a man or woman is judged. It is a human instrument and it comes as near having a soul as an inanimate thing can come. And if you will not grant it a soul, do not regard it as a hideous monster, black as the ink with which it is printed, but give it at least the status of a valued friend, and co-laborer, great in influence, who is willing to co-operate.

#### The Needed Factors

What is needed for the task of editing a newspaper? Great sympathy, great insight and great industry. All things considered, it would have been an excellent position for Abou Ben Adhem, who the poet assured us, loved his fellow men. The old-time weeklies of my boyhood days displayed as their motto: "For love of God and home and country." I believe it would not be out of place today.

I mean it is a great compliment to the pastors here, all of whom have preached an untold number of sermons from his books, that one of the greatest editors and reporters from the beginning of time was Moses, the great law giver. He was one of the best newspaper men the world ever saw.

You plead for the publication of only the good, the beautiful and true. In an earlier day the people cried: "Prophecy unto us smooth things."

In the five books which Moses wrote he gave more criminal news and that more graphically than many newspapers of today.

#### A Great Reporter

As a reporter he was unequalled, but then he had great assignments—first the creation of the world; then the creation of man and his first great sin; the mighty deluge which encompassed all the earth; the romantic chapters in his own life; the story of Joseph and the Pharaohs of Egypt; Abraham, Isaac and Jacob, and the influence which they exerted on their own and other times; the flight from Egypt; the wanderings of the children of Israel and a hundred other great historic happenings. Millions of sermons have been founded on his writings and millions more will be delivered.

No modern news gatherer had such momentous occurrences to record. History, crime, tragedy, iniquity, intrigue, love, passion, hate, jealousy, mystery, romance, the sin of disobedience, the dramatic and finally the sinister machinations of politics—all these are embodied within his five books. He had the news sense developed to the finest degree. He knew human nature as few other men knew it.

I repeat, he wrote the greatest news stories



since the beginning of time. They have never been eclipsed by any others.

Within our own recollection there were but two which for dramatic interest and suspense have intoxicated the imagination of the world—Col. Lindbergh's flight to Paris and the tragedy of the World War.

#### Reported Crime

Moses pictured crime as he saw it and nothing would be more pleasing to the criminal elements of today than to have the newspapers enter into an agreement not to mention their misdeeds. This would not stop crime nor would it prevent the public from knowing about it. It would, however, greatly facilitate criminal offenses and enable many a criminal to escape who is now caught through a widely diffused knowledge of his offenses. Evils that are ignored are never corrected. There should be publication of such news, but on the side of decency. Put the question of the suppression of crime news to a vote, and every criminal would cast his ballot in its favor.

In a recent address before the National Crime Commission, District Attorney Banton, of New York, declared that one of the main factors in enabling his office to reduce the amount of crime in that city was the co-operation of the press, not only through assisting in the detection of law-breakers, but through the impressive publicity given to the trials and the heavy sentences imposed.

As is the power of the newspaper, so is its responsibility. Its influence is for good or evil according to the will of those who direct its policy. Its hopper is filled with news. Fill the hopper

with poisoned grain and it will grind it into meal, but there is death in that kind of bread.

#### Newspapers' Creed

Newspapers, like the church, have their creed and here is one: "I believe that the journalism which succeeds best fears God and honors man; stoutly independent, it is not moved by pride of opinion or greed of power; constructive and tolerant, it is never careless; self-controlled and patient, it is always respectful of its readers; upholding justice and decency, it seeks to give every man his chance and as far as possible an equal chance; profoundly patriotic, it sincerely aims to promote international good will and cement world comradeship. It is a journalism of humanity and for today's world."

There are alarmist observers who in every great crisis in our national and international affairs predict disaster to the ship of state—that civilization so peculiarly American, and now world-wide in its tendencies and influence, which has followed the god of day from the eastern to the western seas, dotting its paths with churches and colleges and schools, diffusing civil and religious liberty, broadcast as it hastened the star of empire westward, ever proclaiming the peace and good will it has given to mankind. Here, in this favored land, is its holiest altar. Here, where liberty is so sweet, is its broadest liberality. Here, where progress is so glorious, is its noblest freedom.

If this civilization, the grandest ever reared by man or blessed by heaven, is ever in extreme danger, and war is ever to be abolished, next to God himself, it is to the press and pulpit that the world will appeal for deliverance.

*The End*

### What the Readers Say

Gentlemen:

As a subscriber to *The Expositor* twenty years ago I enjoyed it. The copy sent me a few days ago appears to be a decided improvement over the former. I am delighted with it and will inclose check for the year beginning with the issue following November under your special offer.

Very truly yours,

*W. H. Barton, Manchester, Okla.*

Gentlemen:

The course in Public Speaking by Arthur Stevens Phelps is very interesting and I am looking forward to the other issues containing more of those lectures. They alone are worth the subscription price.

I notice that on the inside of the back cover of the October *Expositor* you are offering "The Expositor's Ministers' Annual" with *The Expositor* for \$3.25. When I sent my subscription to you last week I had not seen any copies of *The Expositor* except one or two copies some four years old that an old minister had given me and did not know that you were making that offer. I am wondering if you would send me a copy of that Annual with my subscription. I am inclosing twenty-five cents in stamps to cover the \$3.25, providing you feel as

though you can send it. If not, use necessary postage from that in your answer to me.

I am very truly yours,

*Ralph L. Woodward, Fayette, Mo.*

My dear Mr Ramsey:

I find *The Expositor* too valuable a paper to lose even one copy. It is with great joy that I open the wrapper to *The Expositor* month by month, knowing that it is brim full and running over with good things for the busy missionary. Here on the field, where there is so much to be done and so few people to do the work that begs to be done that there is little time left for keeping up with modern methods and best ways of doing things. And that is exactly the reason why *The Expositor* is so welcome. Then too, its articles are of a high level and always give one some real constructive ideas and never fail to be an inspiration, and when one is so far from home and friends that is a thing that is always appreciated. Please continue the section on "Gold-Mining in the Scriptures." I should say increase the space given to it. It is a valuable department.

Very sincerely yours,

*S. S. Feldmann, Philippine Islands.*

October 31, 1928.

Dear Mr Ramsey:

Inclosed please find account of latest fraud practiced against unsuspecting ministers and churches. This man made away with \$22.50 obtained from the leading undertaker of the city, under false pretenses.

A little publicity will make it unprofitable for this man to operate. Perhaps you can find room for the inclosed warning to other ministers in your splendid paper, *The Expositor*.

Sincerely yours,

E. DeWitt Ewing, Pastor,  
The Reformed Church, Delaware, Ohio.

A young man giving his name as John Murlin, claiming to be a goodwill representative of the Eastman Kodak Co., tried to promote a Go-to-church trailer to be used in motion picture houses. His plan is to approach the ministers seeking some indication of their interest. Endorsements are obtained through misrepresentation. He then sells the film to some business man for advertising purposes, and immediately leaves town. The proposed exhibitor has not been consulted and refuses to run the film. Murlin is about 25 years, height 5 feet 10 inches, weight about 150 pounds, has light red hair.

Editor *The Expositor*

I appreciate the service you are giving us ministers. Here is another you may give.

A slicker has been working the church directory game here in Indiana, working under assumed names, and usually with his wife. He goes to a pastor, makes a contract to publish church directories, the church to get the directories free of charge, and 25 per cent of the net profits, from the advertising. He stays a short time, solicits a little advertising, and disappears, having collected what he can in advance. This man is about forty or fifty, has a tooth or two out where it is noticeable, and is tall and slender, is unhurried in manner, and seems to know something about advertising and the publishing of directories.

If any minister can nab him, have him held for identification, and notify the writer, we will see that he is sent to prison for obtaining money under false pretenses. Correspondence is invited which might help lead to his arrest.

Sincerely,

John C. Roberts, Pastor,  
Normal City U. B. Church, Muncie, Ind.

Lolodorf, Cameroun, West Africa.

August 14, 1928.

My dear Mr. Editor:

Your letter, advising me that my subscription for *Expositor* will expire with September No. has reached me. It will not be practicable for me to renew subscription at present. In less than a year from now, I will be due to leave the Mission field here. Expect to spend some time in the Near East and Europe, and I think the magazine would have a merry chase trying to keep on my devious trail.

*The Expositor*, chock-full of helpful matter, is fine for preacher, teacher, or anybody who wants, or needs, a monthly homiletic, literary, spiritual, up-to-date, but not particularly "modern" treat and inspiration. I have taken *The Expositor* "off and on" for years, and its coming has been more than welcome. God bless the *Expositor* and those toiling, big-hearted, big-minded servants of the Lord and His Church, who are making it, and may He keep them, and their helpers and successors, in the theologically straight and narrow path, world without end.

Am sorry that circumstances are such as to call for the suspension of *The Expositor* on my part.

I am, sincerely yours,

Melvin Fraser.

Nome, Alaska, Aug. 22, 1928.

*The Expositor*,  
Cleveland, Ohio.

Dear Sirs:

Enclosed find check for five dollars and seventy-five cents (\$5.75) for which please renew my subscription to *The Expositor*, and send me "Searchlights From the World," by G. Campbell Morgan.

*The Expositor* is of great value to me in my work, and helps me to keep faith warm in far cold Northland of Alaska.

Yours very truly,

R. Z. Newton.

*The Expositor*:

I am enclosing subscription for renewal. Please do not let me lose a number. Send me October. I have been on your subscription list too long to quit, began more than twenty years ago. It seems to me that *The Expositor* is now the best I ever have known it.

Very truly yours,

T. S. Hubert, Pastor,  
First Baptist Church, Kissimmee, Fla.

Dear Co-labourer:

Please find inclosed \$3.25 for renewal to *The Expositor* for the year beginning with the January issue and copy of the "Expositor's Ministers' Annual for 1929." Words fail to express our appreciation of *The Expositor*, it certainly merits a place in every minister's study.

We wish for you, the rich blessings of the Master throughout the coming year.

Very sincerely yours,

R. E. Daughette, Peters, Neb.

I do not know, I do not care

How far it is to anywhere.

I only know that where I'm not

Is always an alluring spot.

—Exchange.

The man who knows how to forget all the things that are best forgotten, and to remember all the things that are best remembered, has mastered the high art of spring cleaning.—F. W. Boreham.



# Gold-Mining in the Scriptures

## The Expositor's "Expositions"

REV. R. C. HALLOCK, D.D.

### THREE THEMES INEVITABLE IN DECEMBER PREACHING

December, the Nativity month, a time of tender sentiment for all. "Love and Best Wishes; 'Tis Christmas Tide!"

December closes the year's book; summons to accountings; warns of finalities; stresses brevities. "Brethren, the time is short."

But December likewise peers into the Coming; marshals wisdoms from the Past; meets the New Year face to face. "Old things are passed away; behold, they are becoming new."

Christmas; the Dying Year; higher Ideals and Aspirations for the Future; these are three almost inevitable, and most fitting, themes for December preaching.

#### 1. Beautiful Things Revealed, When Christ Was Born at Bethlehem. Luke 2:13-16.

\**Kai eksephnehs* (1) *egeneto* (2) *sun toh aggeloh pleththos stratis ouranion*, And all of a sudden there was with the angel a multitude of the army of heaven, *ainountohn ton Theon kai legontohn*, praising God and choraling, *Doksa en hupsistois* (3) *Theoh, kai epi gehs eirekneh en anthrohois eudokias*, (4) Glory in the highest unto God; and upon earth, peace among men of (His) good favor.

Oh, had a painter, inspired, been there! Then would he have limned that scene on canvas radiant. And, Oh, that a musician, inspired, who knew the notation of Heaven's melodies, had been there! Then would he have recorded for all time that angel oratorio from the skies. Nay, there were but lowly shepherds of the field to see and hear.

*Kai egeneto hohs apehlthon ap' autohn eis ton ouranon hoi aggeloi*, And it happened that when from them into the skies the angels had withdrawn, *hoi poimenes elaloun* (5) *pros allehlous*. *Diethohmen deh heohs Behthleem*, the shepherds said to each other. Indeed now let us go clear to Bethlehem, *kai idohmen to rhehma* (6) *touto to* (7) *gegonos ho ho Kurios egnohrisen hehmin*, and let us see this thing which the Lord has made known to us.

And though neither heavenly painter nor supernatural musician, let us follow the shepherds unto Bethlehem, and see!

*Kai ehlthan* (8) *spoudantes kai aneuran tehn te Mariam kai ton Iohseph, kai to brephos keimenon en teh phatneh* (9), And they came with haste and found both Mary and Joseph, and the new-born lying in the manger.

Deep-hearted men, these plain shepherds whom God had chosen to behold the heavenly vision, receive the supernatural message for humanity! Their eager feet hasten to Bethlehem; their eager eyes seek the holy Light where lies the Babe; and with adoring souls they kneel and watch, deeply

marvelling. We with them will reverently muse upon the meaning of the mystic scene. For beauteous are the things God reveals to us, when Christ is born at Bethlehem. And they are such things as these:

#### (1) The Beautiful Ministry of Angels.

"Angels, from the realms of glory,  
Now proclaim Messiah's birth."

The angels themselves are beautiful; in face, in form, in seeming. Theirs is the beauty of holiness, of peace, of love, of habitual adoration. And they come upon a beautiful mission: to proclaim good tidings of great joy universal. Though lowly be the shepherds, angels from the realms of glory wait with joy upon them; and such angels have still the beautiful mission of ministering to God's own children. *Ouchi pantes eisin leitourgika pneumatia eis diakonian apostellomena dia tous mellontas klehronomein sohlehrian*. (Heb. 1:14.)

#### (2) The Beautiful Mission of Motherhood.

Behold the Virgin Mother of our Lord! Into the loving arms of this human mother is laid the Divine Child; to the care and keeping of her humble home is He committed. And thus the consecrate beauty of all true Motherhood shines out, glorified in the resplendent light of that Nativity.

#### (3) The Beautiful Mystery of a Little Child.

Ever God is renewing the world by the new born babe: the most wonderful thing on earth. And each one is in some measure a repented of that divine mystery manifested at Bethlehem: God made visible in a Little Babe. *Kai hos ean deksesthai hen paidion toouto epi toh onomati mou, eme dechetai*. (Matt. 18:5.)

#### (4) The Beautiful Message of God's Salvation.

That message the angels brought first in Poetry brief but beautiful. That message the angels likewise brought in Song, seraphic. Poetry and Music have been ever since then, handmaids of the Gospel. Yet the message itself, how that God loved the world and gave His Son, is more beautiful than all human poetry, more sweet than all earth's melodies. And this is the blessed burden of the sermon for Christmas tide.

#### 2. Solemn Incentives of the Ending Year. John 9:4.

A big theme, or a bromidic one, depending upon the preacher!

*Iehmas dei* (10) *ergadzesthai ta tou pemsantos me heohs hehmera estin*, Imperative is it that we work the works of the One sending me, so long as light of day remains: *erchetai nuks, hote oudeis dunatai ergadzesthai*, Cometh night, when no man is able to work!

Thoughts on the Theme:

#### (1) The Imperative of Toil. "We must work."

God made the universe that way. Duty and necessity alike decree; attainment, power, growth, happiness, all are resultant and contingent. Sloth is soul death; shirking is eternal obloquy. *Ho Patehr mou heohs arti ergadzetai, kagoh ergadzomai*, My Father worketh even until now, and I work. (John 5:17.)

(2) God it is, Who Commissions Workers. Columbus had consciousness of a Divine Calling: "God means it, and has chosen me," was his glad self-gratulation. "God chose me from my mother's womb; He set me apart for his work," was Paul's humble boast. "Go work today in my vineyard!"

(3) Who Commissions the Worker Appoints the Task. Even God's own Son presumed not to elect His work. *To ergon teleiohsas ho dedohkas moi hina poiehsou*, Having finished the work which Thou gavest me to do. (John 17:4.)

(4) God Gives a Day of Light for each appointed Day of Work.

No servant of God need fail of light in which to accomplish the work God gives him to do, unless he waste some golden moments, wrongfully.

(5) Yet cometh inexorably the Night! "The King's business requireth haste," "Brethren, the time is short." "Whatsoever thy hand findeth to do, do it with thy might."

(6) How much may yet be done, in December's brief and closing days. "One day, with heart and life, IS more than time enough to find a world!"—even an Eternal world. And this mortal world might yet be made all new, ere dark December ends; since "one day is with the Lord as a thousand years." Let but the whole Church unite with God! Then Miracles!

### 3. A New Year Meditation on Economics, Practical and Celestial. Matthew 6:19-21.

(1) Practical Economics; Material and Sublunary.

A new year cometh! Time now for preachers (and their wives) to review Economics. Poverty is no virtue; often it is an economic crime. A "poor preacher" is not necessarily commendable, be it himself or his preaching that is poor. Jesus certainly did not command voluntary impecuniosity. Intelligent budgeting is a means of grace; a savings bank is a spiritual shrine. Every young minister owes it to God and the Ministry to begin, and build with full "perseverance of the saints," a savings bank account. It would remake both Ministry and Church in a generation!

Practical Economics deals with four things: Making; Saving; Spending; Giving. For Christians the guiding precepts of this "science of the production and distribution of wealth" should be, Make all you can, Save all you can, Give all you can, Spend all the rest.

(2) Ideal Economics; Spiritual and Celestial.

*Meh thehsauridzete humin thehsaurous epi tehs gehs, hopou sehs kai brohsis aphanidzei, kai hopou kleptai diorussousin kai kleptousin*, Store not for your stores upon the earth, where moth and corrosion obliterate them, and where stealers dig through and steal; *thehsauridze de humin thehsaurous en ouranoh, hopou oute sehs oute brohsis aphanidzei, kai hopou kleptai ou diorussousin oude*

*kleptousin: hopou gar estin ho thehsaurous sou, ekei estai heh kardia sou.* (Translation evident.)

Christ's emphasis was on Celestial Economics, though He made no issue with the Terrestrial. His Bible sent sluggards to the ant to learn to store food for wintry days; though not to hoard as misers. To "owe no man anything," but the never-liquidated debt of Love; to "lay by in store as the Lord hath prospered," accumulating wealth for all good uses: with these things the teachings of Jesus were in full accord. But to store for pride and luxury! "Thou fool, this night! Then whose?" Rich toward God, *Eis Theon ploutoun*: this was Christ's ideal for man. And the Celestial Economics which teaches the science of the production and distribution of *Spiritual* Wealth, will furnish forth a grand sermon!

\* \* \* \* \*

### Some Important Greek Notations

(1) *eksephnehs*. Adverb. Most Gk lexicons and Test. give only form *eksaiphnehs*. Made from *ek* (eks bef. vowel), a priv. & *phanomai*, not shining out i.e. not seen, or foreseen; hence suddenly, unexpectedly. (2) *egeneto*, came to be, happened, became; fr. *ginomai* (gig) be born. (3) *hupsistois*, highest places, Heaven; contrasted w. *gehs*. (4) *eudokias*, good pleasure. Of God, or of men? Varying interpretations! cf. Authorized w. R. V. etc. (5) *elaloun*, f. *laleoh*, "speak," many shades of meaning, from chatter, chirp, babble (imitat), to sound stringed instr. or sing lullaby. (6) *rhehmas*: curiously deriv; means prop. a word, as oft in N. T.; here a thing, cf. I have a thing to say to you i.e. a word. (7) to *geg. ho ho lit*, the one having hap. which the, etc. Accented *ho* is rel. pron, second is the def. art. (8) *ehlthan speudontes*, they came hurrying. (9) *phatneh*, Clas. Gk, a feeding trough for horses. (10) *dei*, impersonal vb of moral necessity: it binds us to do, we must.

### AN ADVENTURE IN LEADERSHIP

Prov. 12:24. "The diligent shall bear rule."

At a young people's conference in Washington recently was an interesting choice of leadership. The conference was made up of young people from such cities as Seattle and Tacoma, from smaller places, and from the country. Among the delegates was a seventeen-year-old girl who had just graduated from a country high school. Her lack of sophistication may be judged from the fact that her trip to the conference was the occasion of her first street car ride. That girl was chosen president of the conference!

There were others of much wider experience than she possessed, and it could not be seen that she surpassed the rest of the delegates in brightness of mind. Her one point of superiority was interest. Probably there was no young person there who was not interested and intensely so, but this girl had scrubbed floors to earn her expenses to the conference. The organization which she represented was depending on her to bring back something for them to live by the coming year. For that one week, the conference was her master passion.



# Illustrations

*A Sermon Without Illustrations is Like a House Without Windows*

## Pearls for Preachers

REV. WILLIAM J. HART, D.D.

**PERSONALITY WAS AT THE OTHER END**  
**John 1:17.** "Grace and truth came by Jesus Christ."

On the other side of the sea at Valencia, a telegraph operator was sitting at the end of a broken cable. As the intrepid Field was laying it, eleven hundred and eighty miles at sea, the electric cable parted and the cable sank down into 1,950 fathoms of water. This operator before his mirror with his delicate magnet was waiting, when suddenly the magnet spelled the words, "God save the Queen." Wasn't he dreaming? He was sitting at the end of an ocean cable, broken off 1,180 miles at sea, and sunk in 1,950 fathoms of water. Had not the fortuitous waves of the sea spelled out these words? No. He knew that personality was at the other end, that mind was speaking to mind, in clear, majestic accents. And he sent word over England that the cable had been grappled and communication restored. . . .

What a parallel to your experience and mine! . . . In answer to . . . prayers there came into your heart and mine a strange sense of forgiveness and peace and blessing, and we knew that someone was at the other end, and we cried, "My Father, my Christ, my God!"—*Bishop W. P. Thirkield.*

### SUNSET TURNED INTO SUNRISE

**John 1:14.** "And the Word was made flesh, and dwelt among us."

**Mal. 4:2.** "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings."

Clement of Alexandria paid a beautiful tribute to Jesus, according to Dr. E. F. Tittle, when he said: "He has turned all our sunsets into sunrise."  
 —*The Religion of the Spirit.*

### ALL FOR HIS GLORY

**John 1:16.** "And for his fulness have all we received."

**Isa. 41:7.** "So the carpenter encouraged the goldsmith."

The goldsmith's head and heart alike were sore, A pendant he had carved was finished now (The little jewelled love-gift, nothing more).

"What is the good! Is *this* all I can show For all my hours of patient labour slow?"

The carpenter, his neighbour, came to scan

The work—he praised each curve with eyes aglow,

"I ply my plane and saw as best I can;

Rough tools; but not with such a gladsome breath

As *yours* should be, who shape these things of beauty.

But One was carpenter in Nazareth

Who bids us thank Him for our daily duty."

For me, the wood; for you, the gold and gem!  
 All for His glory, in each Bethlehem.

—*Marion Buchanan.*

### SPIRITUALS

**Eph. 5:19.** "Speak to one another with psalms and hymns and spiritual songs. Sing and offer praise in your hearts to the Lord." (Weymouth.)

Marshall Bartholomew was a sort of musical missionary among the prisoners of war in Russia. In *The Southern Workman* he told of some of his experiences with the poor wretches in Siberian prison camps, from which there was no escape save on the wings of song. Said he:

"Christmas night in Irkutsk the prisoners gave a concert. The commandant of the camp, a Russian General, accepted the prisoners' invitation to attend and he was there accompanied by his staff. Six hundred men crowded into the little hut. They were pressed against one another like sardines in a tin; they hung from the rafters and stood in the window frames, which steamed with the moisture of many breaths and ran in little puddles of water down on the floor. Outside, the air was crystal clear and the stars shone with the electric sparkle of midwinter weather.

"At the close of the program we had some singing by everybody, and the last song was that old German folk song, Holy Night. Everybody knew it. It was probably being sung in that room in at least twelve different languages, but the same melody and the same spirit of goodwill bound us all together in human feeling. Every prisoner sang and the Russian general joined in, and as they all sang together tears rolled down many pale bearded cheeks and hearts grew tender. For the moment war was forgotten and love ruled again.

"At the close of the song the Russian Commander rose to his feet and spoke briefly. He said, in part, that he had been very bitter against the Germans. He had lost two sons in the war. Then he said, 'The war has been going on for more than a year in my heart as well as on the battle field and

tonight is the first time that I have been able to forget that we are enemies.' The music wrought the miracle."

### MAN'S ASCENDING SPIRIT

**John 10:10.** "I am come that they might have life, and that they might have it more abundantly."

An American traveling in Europe is struck by the spires which ascend so high above the levels of the dwellings, as if the very structure of the towns illustrated the fact that out of the associated life of men there is an outreaching for the divine. The cathedrals and temples are witnesses to the need for something vaster and eternal. They stand above the lower levels of life like sentinels of a heavenly world. Through them man's spirit ascends to its noblest heights and surveys its widest prospect. It is in his religion that man feels himself secure above the tides of time and the storms of fate. At her altars he leaves all the dross, all the littleness of his nature. By her ministration he becomes free of his burden of guilt and fear, feels himself united again with the world's great heart of love, and beholds the far horizon of the spiritual world.—*Edward S. Ames, D.D., in "The Far Horizon."*

### STAR TRAILS TO CHRIST

**Matt. 2:2.** "We saw his star when it rose, and we have come to worship him." (Moffatt.)

"Star trails to Christ"

You ask what they are?

Ask the Wise Men who followed

That first Christmas Star.

Ask the shepherds who listened

That first Christmas Morn,

To the song of the angels

That "Jesus is born."

Ask the Mother who listened

To anthems of love,

And saw o'er the manger

The star beams above.

Ask the Wise Men who came

With their offering that day,

And brought of their treasure

At His feet, there, to lay.

Ask the prophets who told

Of our King long ago.

Ask the shepherds, who listened

To angels sing low

Of the peace that they bring;

Of the Babe, that was born

In Bethlehem's manger

That first Christmas morn.

Ask the Mother, who cherished

These things in her heart,

And praised the dear Lord

For her own hallowed part.

Ask the saints of all ages—

For that Star laid the trail

To the Christ we should follow,

Whose love will not fail.

—*B. Goodrich.*

### HEARD THE MUSIC OF DELIVERANCE

**Luke 2:13.** "A multitude of the heavenly host praising God."

**Luke 4:18.** "To preach deliverance to the captives."

There is an oft-told story of the relief of Lucknow . . . Within the besieged city the English, with their women and children, were starving and dying. Surrounding them were the savage hosts of the fiendish Nana Sahib, more cruel than the tigers that lurked in the surrounding jungles. It was the hour of utter desperation, when suddenly Jessie Brown, the corporal's wife, put her hand to her ear and cried, "Dinna ye hear it? The pipes of Havelock! The Campbells are coming!" For a long time none else could hear, and all thought her deluded, when at last, sure enough, there burst on their ears the shrill cry of the bagpipes, and soon the kilted Highland soldiery, under Havelock and Outram, entered and rescued the fated city from worse than death. So was the world beleaguered and dying. Old prophets, bending their ears to the earth, heard the coming music of deliverance, until at last angel choristers sang it out in the midnight of the world's woe, and early in the morning of the earth's fairest day the Great Deliverer burst the gates of our bondage, and led the way to life.—*Dr. George Elliott.*

### JESUS SHALL REIGN

**Luke 2:11.** "A Saviour, which is Christ the Lord."

**Rev. 11:15.** "And he shall reign for ever and ever."

The report of Bishop E. S. Johnson, of Cape-town, Africa, before the General Conference of the Methodist Episcopal Church in 1928, closed with the following words:

"When my father lay dying thirty-eight years ago he sent a message to the only absent member of his family, his far-off son: 'Tell him to preach Christ, a full and free salvation for everybody.'"

"Christ is saving Africa. The first generation out of heathenism witnesses this fact. At the last session of the Rhodesia Conference a native choir under a native leader sang in all its parts The Hallelujah Chorus. It was wonderful. Where a quarter of a century ago there was not a Christian now rang out with repetition after repetition the triumphant acclaim, the kingdoms of this world are become the Kingdom of our God and of his Christ, and he shall reign—and he shall reign—and he shall reign—for ever—for ever—for ever—and ever—Hallelujah. So be it!"

### MARY

**Luke 2:19.** "And as for Mary, she treasured it all up and mused upon it." (Moffatt.)

I wonder if she thought—and thought—

Until she grew afraid.

Then wept—and dried her silver tears—

And smiled and prayed, to still her fears;

Half woman—and half maid.

And when the day's allotted tasks

Were done, and all was still,



I like to think she sat apart  
And communed with her hungry heart,  
And leaned upon the sill;  
Dreaming into the tropic night,  
The vision of a world more bright.

*New York Times.*

# HYMN FOR A MISSIONARY ADVENT SERVICE

*Frank Mason North, D.D.*

**Luke 2:17.** "And when they had seen it, they made known abroad the saying which was told them concerning this child."

A year earlier Bishop L. B. Wilson, attending the Christmas gathering of the office workers of the Board of Foreign Missions in New York, challenged Dr. North to write a hymn for Foreign Missions, as he had for Home Missions ("Where Cross the Crowded Ways of Life"). At the 1927 Christmas celebration Dr. North presented the following hymn written for the occasion. It was sung to the tune of St. Petersburg.

O wondrous child! The lowing kine  
Have never gazed on face like Thine;  
The light of stars was never shed  
On cradle like Thy manger bed;  
The wise have found no greater joy  
Than comes from Thee, Thou Blessed Boy.

Do now the rugged shepherds press  
Their worship on Thy helplessness?  
Thou dost not in Thy weakness cry,  
Flushed by Thy mother's lullaby;  
Yet earth is bringing Thee surprise,  
The wonder deepens in Thine eyes.

The mysteries of Thy life begin  
Here in this stable of an inn;  
The paths Thy tender feet must tread  
Reach out from this, Thy humble bed;  
Thy outstretched hand, so soft, so wee,  
Must know the cross's agony.

O wondrous Child! Where angels sing,  
Where wise men richest treasures bring,  
Where shepherds worship, can there be  
A place at Thy nativity  
For us whose hearts in eager quest  
Are seeking joy and peace and rest?

The love of God which lived in Thee  
Was nurtured at Thy mother's knee;  
Thy kinship with the world of men  
Was deepened, stirred and strengthened  
then;  
We, too, come near Thee. Wilt Thou take  
The lives we give, "for Jesus' sake"?

'Tis joy to have the joy Thou hast,  
'Tis peace when sin and shame are past,  
'Tis love to have Thee in the heart,  
'Tis power to know the Christ Thou art.  
O wondrous Child! our Light, our Guide,  
We worship Thee this Christmastide.

*The Christian Advocate.*

## BATHED THE SICK NEGRO

**Matt. 25:36.** "When I was sick, you visited me." (Weymouth.)

**Mark 10:45.** "But to wait on others." (Weymouth.)

When Mrs. Nicholas F. Brady succeeded Mrs. Herbert Hoover as Chairman of the Board of Girl Scouts in 1928, Virginia Nelson wrote an article for some papers on "Champion of American Girls" in which she related the following to illustrate how Mrs. Brady is a person of wide interests, and "gives a part of herself, her time, her thought, her personality," in sacrificial service:

They tell a story of her work during the war which is characteristic. In 1914 she took the war nurses' training course. Until several months after the close of the war she did twenty-eight hours of hard work each week in hospital wards. One day at one of the debarkation hospitals a Negro soldier, half crazed with pain and nerve shock, had to be bathed. Several of the nurses hesitated to undertake the task. Mrs. Brady leaned over the stricken man and with her own hands made him comfortable. Then the soldier looked up at her and said: "My Lordy, chile, you suttlenly does look like Mrs. Brady."

She laughed and asked him who he was, and he told her that he had once worked for someone whom she knew. When he discovered her identity, he said apologetically:

"If I'd knowed you was Mrs. Brady, I wouldn't of let you give me no bath."

"Oh, yes, you would," said she, "because you are sick and it had to be done."

That is the spirit she has brought to all of her work.

## TAKE TIME FOR SOME SPECIAL DELIGHT

**1 Kings 3:9.** "Grant thy servant a thoughtful mind." (Moffatt.)

It is beyond a doubt that everyone should have time for some special delight, if only five minutes each day to seek out a lovely flower or cloud or a star, or learn a verse or brighten another's dull task. What is the use of such terrible diligence as many tire themselves out with, if they always postpone their exchange of smiles with Beauty and Joy to cling to irksome duties and relations? Unless they admit these fair, fresh and eternal presences into their lives as they can, they must need shut themselves out of heaven, and a gray dust settles on all existence. That the sky is brighter than the earth means little unless the earth itself is appreciated and enjoyed. Its beauty loved gives the right to aspire to the radiance of the sunrise and the stars.—*Helen Keller in "My Religion."*

## IRRIGATION MADE THE DIFFERENCE

**John 10:10.** "I am come that they might have life."

**Isa. 41:18.** "I will make the wilderness a pool of water, and the dry land springs of water."

A party of tourists were taking a train from

Pasadena, famous as one of the beauty spots of California.

As they looked through the car windows, they were entranced by the scenic beauty of the surrounding country. The orange groves, with their golden fruit, the fragrance of roses filling the air, and lawns of enchanting green, reminded them of a modern paradise. But after awhile, the beauty was left behind and the hot, arid desert with all that spell desolation, opened up before them. Perspiring passengers mopped their brows, porters closed the windows, yet the elusive sand found its way through crevices unseen to the naked eye. The panorama that spread before them was a panorama of desolation and death. A passenger referred to the dolefulness of the scene, and said, "Isn't this awful?" "Yes," was the reply, "yet this is just the same soil as that of Pasadena, only that is irrigated land, it has water and this has not." "Just such," said another, "is the difference between the Soul that lets God have His way with it, and the one who will not." Life becomes a beautiful garden or an ugly desert, by the Soul's attitude toward things spiritual and eternal.—  
*Rev. T. T. Davies.*

### THE EVENING HOUR

**Gen. 24:63.** "To meditate . . . at the eventide." What are they, these thoughts,  
That take sombre colour from the quiet of the evening?

Out from the silence, beating  
To the patterned murmur of the clock,  
Comes a voice:  
"This life is a passing, fleeting thing,  
Measured as the round of the clock is measured,  
Set going for a brief space,  
Then it is done."

Out from the silence, beating  
In patterned murmur,

Comes a voice:

"Then shall there follow the time that is endless,  
Eternity stretching on through the years;  
To each man now is allotted  
The less or the more of his proving-time."

These are the thoughts

That take sombre colour in the quiet of the evening.

—*M. A. S., in The British Weekly.*

### SALUTING THE NEW YEAR

**Deut. 11:12.** "A land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year."

Oh year, born of eternity, look on our city.

Among the streets of all the earth that are our streets.

The spires of our churches pierce thy clouds;  
The fire on our hearth burns for thy winter;  
The flowers and fruits of our gardens await thy suns.

Speak thy winds to blow softly from the hills;  
Let thy rains fall gently upon us.  
May our days hold fulfillment  
And our nights bring rest.

Send us thy most precious blessing, the gift of work.

Help us to remember the generations past  
Who built truth and wisdom into these, our homes;  
Let us not forget the generations to come,  
Who shall know our labor and call it good.

We of the present day salute thee, oh year!  
May we mark off thy hours in achievement.

—*E. R. Coe, in the Utica Press.*

## Illustrations from Art and Literature

WILLIAM E. BIEDERWOLF, D.D.

### MYTHOLOGY

#### Aeneas and the Charms of Dido

*Duty, Dereliction of World, The Lure of*  
Jer. 2:19; Matt. 6:24; 1 Tim. 5:6; 2 Tim. 2:4.

When the ships of Aeneas, storm-tossed by reason of Juno's anger, were finally anchored in safety before Carthage, Aeneas and his fellow-Trojans found themselves most hospitably entertained by Dido, the gracious queen of the newly found colony and rapidly rising city of Carthage. Aeneas recited for her the story of the fall of Troy and his own adventures which followed, and Dido, charmed with his exploits, fell deeply in love with him and besought him and his companions to terminate their danger-attended wanderings and find a home in Carthage. So pleased were they and so content was Aeneas with the certain prospect of a bride and a throne, that they tarried month after month, as time rolled away in pleasant

intercourse. Like Hylas, who "neglected his task for the flowers in the way," these men, as if, like the companions of Ulysses, they had eaten of the Lotus-food, lost all thought of the land to which they were journeying and of the high destiny to which they had been called. It took the direct intervention of Jupiter to arouse Aeneas to a sense of duty, a message having been conveyed to him to this effect by Jupiter's son, the wing-footed Mercury. And thus many a child of God has been lured away from the path of duty and exchanged a noble purpose for the delights and emoluments of this world. Life to no man has ever been given to be "whiled away in aimless dreams," but to all mankind should it not be expected of the Christian that he should live and walk worthy of the vocation wherewith he has been called. But like the youth climbing the enchanted hill, at every step of the way are beckoning hands, and the entranc-



ing voices to call us from the way. "My soul be on thy guard," and if you, my brother, have forgotten to any degree the holy ideals to which you committed yourself when you first turned your face in the direction you knew God would have you go, may he by some messenger, by some providence, by some divine intervention of some kind, call you back again today.

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### LITERATURE

#### His Mother's Sermon

*Preaching, True Character of the Call to the Ministry*  
Gal. 6:14; 1 Cor. 2:2; Eph. 1:22; 2 Tim. 4:5.

In these days when the person and work of Christ are the subject of such assault, when His glorious Deity and His divine authority are being challenged by the destructive critic and doubted all too largely among the people, I love to recall a touching incident found in Ian MacLaren's, "Beside the Bonnie Briar Bush." It is the chapter entitled "His Mother's Sermon."

It is the story of a poor and humble Scotch mother who had an ambition for her boy that he should be a minister of the Gospel. To this end she made every sacrifice and denied herself many comforts that she might be able to put her only boy through college when the time came. But after a few years she was taken with a mortal sickness and when the young lad was brought into her presence she told him of the hope that was in her heart.

Her vision was rapidly dimming, and after asking him to follow Jesus Christ and meet her in the glory land, with failing voice she said, "I canna see ye noo, John, but I know yir there, an' I've just one other wish. If God calls ye to the ministry, ye 'ill no refuse, an' the first day ye preach in yir ain kirk, speak a gude word for Jesus Christ, an' John, I'll hear ye that day, though ye'll no see me, and I'll be satisfied."

The time came when he was to preach his first sermon in the Free Kirk. Being a scholarship man he felt of course that some unusual deliverance would be expected. To be careful and say nothing rash it was due to himself to state the present position of theological thought, and he might have to quote once or twice from Ewald of Wellhausen.

He was living with a saintly aunt who had stood with him at his mother's deathbed and heard her dying request and noticing the anxious look on her face he said, "What are you thinking about, Auntie? Are you afraid of my theology?"

"No, John, it's no that a'm feared for the new views, or aboot yir faith, but a'm concerned aboot Sabbath. It's no for me to advise you, but ye maun mind, laddie, that they're no clever an' learned like what ye are, but juist plain country folk, ilka ane wi' his ain temptation, an' a' sair trackled wi' mony cares o' thier world. They 'ill need a clear word tae comfort thier herts and show them the way everlasting. Ye 'ill say what's richt, nae doot o' that, and a' body 'ill be pleased wi' ye, but oh, laddie, be sure ye say a gude word for Jesus Christ."

Then came the struggle. The sermon had all been prepared; the brilliant opening, the historical parallel, the review of modern thought and the trenchant criticism of old-fashioned theology. What else could he say now to the people? And then in the stillness of the room he heard a voice that for five years had been silent on earth, "Speak a gude word for Jesus Christ."

Next minute he was kneeling on the hearth, and pressing the magnum opus, that was to shake Drumtochty, into the heart of the red fire, and he saw, half smiling and half weeping, the impressive words "Semitic environment" shriveled up and disappeared. As the last black flake fluttered out of sight, the face looked at him again, but this time the sweet brown eyes were full of peace.

He went into the pulpit next morning, and one who sat in the pews said, "I never saw Jesus Christ so plainly and never realized the unseen world so vividly as I did that day in the Free Kirk of Drumtochty."

Oh, my younger brother in the ministry, yours is a mighty calling, the greatest work ever given man to do. Temptation will come—temptation to the rhetorical nicety and to display of scholastic erudition and to feel that you are called upon to speak upon this, that and the other theme, but may I not beseech you, especially in a day like this, don't forget to "speake a gude word for Jesus Christ."

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### ART

#### Michael's Triumph Over Satan

*Resisting the Devil, The Christian Warfare*

Eph. 6:11; Matt. 6:13; 1 Cor. 9:27; 1 Pet. 5:81.

It has well been said of the Christian life that it is no kid-glove proposition. Satan is a foe so formidable that the Holy Spirit saw the necessity of exhorting us to put on the whole armour of God if we do not expect to go down with him. And if victory comes to us it will only be with sword streaming with blood, with battered helmet and dented shield and many a scar. Because this is experimentally so those of us who have read Hawthorne's Transfiguration will appreciate the criticism that he has passed upon the famous painting by Guido Reno of the Archangel Michael Triumphant over the Evil One, which painting hangs in the historic church of the Capuchins of Rome. Hawthorne feels that Michael has come out of the contest all too easy. Satan, pictured as a huge dragon-like serpent, his features distorted with pain and livid with rage, is writhing on the ground with his head beneath the archangel's foot. But for the victor the fight has been all too bloodless. His face, though shining with a sense of triumph, is far too composed, Hawthorne thinks, for such a scene; his armour bears no mark of the enemy's weapon, his drawn sword flashes in the sunlight as though it had never done service, while his foot rests all too gently on the head of his prostrate foe. But no Christian ever thus overcame the great Adversary of the soul. He does not always come out of the struggle, as does the

archangel of our picture, unscathed and unscarred. It is a death struggle into which he goes and if he does not go down in defeat it will be because he will be found fighting as if his very life were at stake.

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### BIOGRAPHY

#### The Conversion of Augustine

*The Indwelling Christ; Christlikeness; Transforming Power of Spirit of Christ*

Gal. 2:20; Col. 1:27; 1 Cor. 3:16; Rom. 8:9.

One of my favorite stories is taken from an experience in the life of Augustine. He was converted when he was 32 years old and prior to that time had lived a life of the greatest profligacy. He always knew better because his saintly mother, Monica, had taught him the things of God from his earliest youth. He came to the moment of his final decision through great wrestlings. Two women entered largely into his life, his mother, Monica, whose influence lifted him always heavenward and another woman who had always fascinated him almost to the brink of damnation, and between the two Augustine was swept back and forth like a chip on the tide.

One day he was in the garden with his friend, Alpius, and they were studying Paul's epistle to the Romans and the thought of divine purity struggling in his heart against the lust of the flesh overmastered him and throwing himself down under a fig tree he burst into uncontrollable tears. Then it was said, he said, that he heard a voice saying, "Take up and read; take up and read." He returned to his friend and opened the Bible to Romans 13:14, "Put ye on the Lord Jesus Christ and make no provision for the flesh to fulfil the lusts thereof." He sprang to his feet and told his friend that his decision had been made. The next day when going down the streets of Carthage he met the beautiful woman who had been his fascination in the sinful life and he ran from her. And she cried after him and said, "Augustine, why do you run? It is I." And Augustine shouted back, "I run because I am not I," and he kept on going and was saved. "Martin Luther," said the great reformer, "does not live here; Jesus Christ lives here," and a greater one than Luther or Augustine said long ago, "I live, yet not I, but Christ liveth in me." Blessed be God, such a transformation is possible. And the assertion of Christ in a believer's being involves the reproduction of Christ in a

believer's life; having the same mind and disposition with Christ in all things, that the world in taking note of us will recognize that Christ has come back to earth in another Christian soul.

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### HISTORY

#### Von Zietzen's Rebuke of Frederick the Great

*Confessing Christ; Real Heroism, Christian Fidelity*

Luke 9:26; Rev. 2:10; John 12:43; Rom. 1:16.

We are told that on a certain occasion when Frederick the Great had invited his generals and the other officers of his army to his royal table, one of his most noted and courageous generals declined the invitation because he had planned to receive Holy Communion in the house of God the following morning. It is said the next time the company gathered at the king's table Frederick and his guests made light of the general's scruples and began to mock at the Communion of the Lord's Supper. It was a brave and daring thing to do, for it might have cost him his life, but the old battle-scarred general, whose name was Von Zietzen, arose, saluted the terrible king and said respectfully but fearlessly, "My lord, King Frederick the Great, there is a greater King than you, a King to whom I have sworn my allegiance even unto death. I am a Christian man and I cannot sit quietly here and hear the name of my Lord dishonored and His character belittled and His cause subjected to ridicule and with your permission I will withdraw."

Thank God for a man like that! The other generals trembled for his life, but be it said to the honor of Frederick the Great that he arose and grasped the hand of the brave officer, begged his forgiveness, expressed his grief that his own faith was not so strong, bade him remain and said that never again would there be occasion for so just a rebuke in his presence.

But you, my professing Christian friends, how was it when you were in the crowd and someone sneered at Christ, or profaned His holy name, or told a smutty story, and is it true that you did not have the grace to protest, but like a weakling and a turncoat you sat there in silence and looked sheepish. But people might have mistaken you for a goat, for, as Bob Burdette says, "The goats are all on that side, and you are liable to be overlooked by anyone hunting the Lord's sheep."

## Work with Boys and Girls

### CHRISTMAS . . . IN RETROSPECT REV. ROBERT J. BLACK

Some one has facetiously said that "Christmas is over but the effect still lingers." That is par-

ticularly true with our church. Having seen so many of the old Christmas programs that were put on, "Because the people like to hear the children speak" and for no other definite purpose,



I determined this year we would have something rather different. At a meeting of our Board of Management of the Church School it was decided that the pastor, with a committee of three, would be responsible for the Christmas program. After some search we decided on the pageant, "At the Door of the Inn," in pantomime form, which made it easier to produce and at the same time gave an opportunity for a good reader to tell the story in a more effective way than if all of the characters had been speaking.

We did not wait for that Christmas Sunday evening to begin the message. Through a suggestion made by Dr. Stidger in *The Expositor* for December, 1927, I began a series of sermons on, "What I Believe," and preached four sermons, beginning with the first Sunday in December and finishing on December 25. These sermons were "I Believe in the Bible;" "I Believe in God;" "I Believe in the Church;" and "I Believe in Christ." At these morning services only Christmas hymns were used by the congregation. The Junior vested choir sang special Christmas carols and the quartette had at least one such number. This gave us an ever increasing interest for Christmas, and on the night of the pageant the church was filled, eagerly awaiting the program.

The success of the pageant was not entirely due to the material itself, but I believe to two other



things. The first of these was the scenery, made by one of the men of the church who is an architect of one of the largest firms in the East. Space prevents giving the complete details, but I mention how it was made. We secured beaver board from the local lumber firm and then sketched on it the outline of stones to be colored later with crayons. These were to make the "Khan." The door was made from the dark side of this wall board, and had the arch over it with the keystone. In order to make the stones stand out we outlined them heavily with black chalk on the right side and bottom and then between the stones shaded in with white to make the mortar. The effect was that of an old stone Inn and with the colored lighting was very effective. By using three pieces of wall board nailed together by strips at the back, a fine "hill" was produced through the use of colored chalk. Trees were made in the same manner, so that the entire scenery was very natural looking. The lighting was indirect from

in front of the stage, and overhead back of the "Khan." The footlights were amber colored while the ones back of the "Khan," throwing their light onto the "sky," were blue. The sky was made from cheese-cloth sewed together and suspended from the ceiling. In the center of the "sky" and over the "Khan" at one side of the "hill" was a four-inch cross made out of paper which was placed in front of a ten-watt electric light. This being back of the "sky" was invisible until it was turned on when the "star" became visible to the watchers. The effect produced by this tiny illuminated cross was greater than simply an ordinary star. It immediately suggested the entire life of the Saviour.

The characters chosen for the pageant were all very willing to assist and when it was explained to them that this was not simply a play or a show, but a religious service trying to give a strong religious message, they all entered into the deeper meaning of it and the night of the production were almost perfect.

The pageant lends itself admirably to such a service. One or two minor changes were made but on the whole the pageant was used as written and lasted about 45 minutes. The costuming as suggested by the booklet could not be strictly followed but the entire costuming was admirably carried out by the combined efforts of the "cast."

Some one will surely say, "How does the effect still linger?" One of the most noticeable was in the New Year's service held January 1st at our regular church hour. At this service four of the participants of the pageant united with the church, three of them on confession of faith in Christ.

### BLOT—OUT

All Conflicting Engagements  
and Spend

Some Pleasant Hours on the  
**CHRISTMAS SPECIAL**  
The Train Starts on Time

November 4	Starting Point
November 11	Speed Up
November 18	Rapid Rate City
November 25	Higherest Station
December 2	Progressburg
December 9	Pep Town
December 16	Homeward Bound
December 23	Christmas City
Engineer	( )
Fireman	( )
Conductors—Reds	( )
Blues	( )
Flagmen—Reds	( )
Blues	( )
Points—Present	10
On Time	10
Offering	5
Prayer Meeting	15
New Pupil	25
Morning Service	25
Bring Visitor	10

ALL ABOARD—LET'S GO 100

—Frank G. Burns.

## The Day the Calendar Omitted

REV. A. RUSSELL TOMLIN

At this time of the year, boys and girls, there will be coming into your homes that good old annual—the yearly calendar. While some may be purchased, I imagine, that mostly they will come as real, free gifts. And what is more, they will be of all sorts. Some will be long, while others will be short; some will be wide, while others will be narrow; some will have pictures on, while some will be without; some will have tradesmen's advertisements on them, while on others there will be no advertisements at all. All kinds—at least, so we expect—will get into circulation, while you may even have quite a small variety in your own little home.

But I wonder whether you have received such a calendar as the one about which a certain minister tells? It came, he says, in a big, square envelope. He hoped it was a nice book to help him in his work, but instead of that, on opening it, to his disappointment, he found it was only a calendar. It was, however, a good calendar, and presently he began to make use of it by entering on its engagements that he had already written in his diary. Then, as he was entering up these appointments, what do you think he found; or rather, what do you think he did not find? He found that one of the days was missing, and that day the most important of them all. The day was Sunday. There was not a Sunday, he says, in the whole calendar anywhere. It had been completely left out. Monday, Tuesday, Wednesday, Thursday, Friday, Saturday—all were there, but no Sunday! He felt very sad about it, and it set him thinking. Had Sunday come to this? he asked. Had men come to leave out Sunday? Had the week only six days for them, and not seven? What an omission. But there it was. Sunday had been excluded. Of all the days, the best had been struck out, and it was as if nobody seemed to care.

It all sounds very sad, but it is true, nevertheless, that for a great many people, Sunday, in the highest sense of the word, does not exist. They have cut it out of their calendars altogether; given it no place in their week at all—that is, as a sacred institution. That it is a day like Monday, Tuesday and Wednesday, we are quite aware, but as a day to be kept holy unto the Lord—well, it has no meaning whatsoever. Hence, instead of it being a hallowed day, it is a desecrated day; instead of it being a day of worship, it is a mere worldly day; instead of it being a day of holy service, it is a sport's day; instead of it being a rest day, a day spent apart from the world, it is largely a rush day, a day all too full of the world and like every other day. Hence, we may well ask with the writer, have men omitted Sunday? Has the week become a week of six days instead of seven? Well, for thousands, yes!

But what about ourselves in this matter? How can we best help to keep Sunday? How may we best strengthen it, and retain it?

We may best help keep Sunday by "keeping it."

This may sound strange, but see for a moment how effective such a suggestion may be. How soon the Sunday problem would be solved, if only everyone made up his (or her) mind, to keep it. Then will you make yourself responsible just there? If the other boy or girl will buy sweets on Sunday, then you just refuse to do so. If your companion will play rather than attend Sunday School, just go your way to class as usual. If your friend chooses to go to the "show" or cinema on the Sabbath Day, you do just the opposite; refrain from both. One way to keep Sunday in our calendar is for everyone to "keep it," that is, to hallow it, and to sanctify it, as God would have you.

Then, you may help retain it by showing a "good example" concerning it. Mr. Arthur Mee, writing to the boy who will be "mayor of his town," says, "it is wonderful how much even a boy can do in the place where he lives. He can do the whole town, or the whole village, a service by setting a great example." And the journalist is right. You can. Example is a splendid thing. It is a most potent thing. What a fine example (and consequently, what a fine testimony), for Sunday was made some little time ago by that Scottish runner who became so popular because of his success in the Parisian Olympic running games. One day, however, a race was arranged for a Sunday, and our friend had a great chance of winning, but what do you think he did? He refused to run. He had not been brought up to run races on Sunday, and he would not on this occasion, any more than any other. He believed in keeping Sunday in his calendar, and he did. What a fine example that was, and what a splendid influence it must have had. In our own way, and in our own sphere, let us do likewise.

Then, we may help keep it, by "prayer." While you think in your prayers of father, mother, sister, brother, while you put in a word for teacher, minister, missionary, evangelist; while you remember your Church and Sunday School; while you think of your native land and all lands, don't forget to put in the little petition for Sunday, and especially, for the people who have left out Sunday in their lives. You never know what you might do by putting up "a wee prayer" like that. Pray for it; pray that, in so far as we have lost it, we may have it back again; that people may be led to hallow it more than they do; that shops and cinemas and bands may all close down that day; that the churches may be crowded, and that boys and girls everywhere may flock to their Sunday Schools, and may be kept true to all that is holy and sacred and pure. Pray these things as you pray for the Sabbath Day, and as you pray, pray this also: that men may not only put the Sunday in their calendars, but that they may put it in their lives, and that they may put it there, not in an empty sense, but in a real sense—to keep it and to hallow it unto Him Who gave it!



## Chats With the Children

DR. J. W. G. WARD

### A Christmas Carol

"What's Christmas?" Imagine anyone asking that question. We could answer it right off. Yet that is just what old Scrooge in Dicken's "A Christmas Carol" grumbled out at his nephew. That story is a fine one, and you should either get father to read it to you some evening, or read it yourself. Meanwhile, let us see what answer the old miser got. "I have always thought of Christmas-time when it has come round—apart from the veneration due to its sacred name and origin, if anything belonging to it can be apart from that—as a good time; a kind, forgiving, charitable, pleasant time; the only time I know of in the long calendar of the year when men and women seem by one consent to open their shut-up hearts freely . . . and I say God bless it!" The only thing Scrooge could think of just then was "Bah!" Why? Because he was selfish, grasping, living only for himself, and of course he was bound to be unhappy and doleful. Happiness never comes to anyone like that.

But if happiness did not come to Scrooge, something else did. His old partner's ghost arrived that night to tell him that he was to have three visitors—spirits like himself. And sure enough, the Ghost of Christmas Past came, and taking Scrooge by the hand, led him back to the scenes of his youth, when he was a good deal better and kinder. Christmas Present was next on the scene. He took him round the stores where people were just making their last purchases, and where smiles gladdened every face. Then to the poor house where Cratchitt, Scrooge's clerk, lived. It was Christmas morning. The little family was all ready for dinner when the Ghost and Scrooge arrived, but as both were invisible, their coming made no difference. Then in came Mr. Cratchitt, carrying his crippled boy, Tiny Tim. They had both been to church, and when the mother asked how the boy had behaved, Bob Cratchitt replied, "As good as gold . . . He told me coming home that he hoped the people saw him in church, and it might be pleasant to them to remember upon Christmas Day who made lame beggars walk, and blind men see." Then came the dinner. It was not a grand affair. How could it be in such a home? Yet the presence of the genial giant, the Ghost of Christmas Present, seemed to shed light and blessing around. Indeed, it was the same everywhere, for when he and Scrooge went off again, hearts grew softer and smiles brighter as they passed.

The third visitor came to Scrooge's room. This time, it was the Ghost of Christmas Yet to Come. He had no comfort to give to one so hard-hearted and selfish. Yet he showed the miser the gloom and sadness which would hang over his life as the years passed. This was more than the wretched man could stand. He clutched the

Ghost tightly, promising that if he were given only one more chance he would be different. "I will honour Christmas in my heart, and try to keep it all the year," he vowed. He was wrestling with the Ghost, pulling this way and that, when suddenly—Scrooge awoke! It was all a dream!

Scrooge was out of bed in an instant. He heard bells ringing, so throwing up the window, he looked out. The sun was shining brightly; the air was crisp and cold. A boy walking past looked up as Scrooge asked him what day it was. "Christmas Day? I haven't missed it," he said to himself. "The Spirits have done it all in one night." But, like you, he remembered his promise to be better, and he started right away. First, he sent off a great big turkey to the Cratchitt family. Then he went for a walk. Everyone seemed so happy and bright. Scrooge met a man to whom he had been very rude the day before, just because this worthy gentleman had asked him to give something for the poor. Now Scrooge stopped him, and whispering something into the man's ear, gave him the surprise of his life. "Not a farthing less," said the one-time miser. "A great many back-payments are included in it, I assure you." Then to church, again for a walk through the streets, on to the nephew's house where he had not been for many a day. Oh, such a welcome! Such a Christmas! Scrooge had never been so happy in his life.

Next day, what do you think happened? Scrooge, trying to look as much like his bad-tempered old self as possible, got down to the office before his clerk. And when Cratchitt came in, there was a surly voice bidding him come and explain why he was late. Bob entered the inner room. Then Scrooge leaped to his feet, laughing with glee at his own joke, and promising that Bob should have not only more wages, but also a friend who would do something to help the struggling family for whom he had toiled so hard. Nor was that all. Christmas had taken such a firm hold upon Scrooge that he was completely changed. Did he keep his promise to be kind, generous, unselfish, and good-tempered? He did more than that. For the Spirit of Jesus Christ lies within the sacred feast we celebrate, and He who came to bring peace and goodwill to men, can change the heart and make people desire, above everything else, to be kind and considerate to those about them. To Tiny Tim, Scrooge was better than another father. "He became as good a friend, as good a master, and as good a man, as the good old city knew, or any other good old city in the good old world. Some people laughed to see the alteration in him, but let them laugh . . . His own heart laughed, and that was quite enough for him. It was always said of him that he knew how to keep Christmas well, if any man alive possessed the knowledge. May that be truly said of us, and all of us! And so, as Tiny Tim observed, God bless us every one."

# Pulpit and Pastoral Prayers

REV. JOSEPH CLARE, D.D.

## "THE BONDAGE OF LOVE"

Rom. 13:9; Jas. 2:9

Almighty God, teach us this day the greatness of Thy love for us which Thou has shown in the gift of Jesus Christ, Thy only Son, that we might be set free from sin. We pray for all who are now divided from each other by bitter hatred and the desire for revenge. Give us to know that the great love of the crucified shall yet conquer and overcome all the enmities of sinning men, and may those pierced hands, outstretched, quickly embrace in the bonds of love, all those nations whom Thou hast made of one blood to dwell upon all the face of the earth. From out of the days of trial and desolation may there come a new era of peace and justice and righteousness. We thank Thee for the signs of the times, the great peace treaty, the signing of the outlawry of war. Hasten the day, we beseech Thee, when all men shall realize that they are the children of their Father in Heaven, and when the love of Christ, shed abroad in the hearts of all men, shall fulfill the purpose of the Redeemer in shedding His blood for a sinning and sorrowing world. We ask these blessings in the name of our Lord and Saviour, Jesus Christ. Amen.

## "THE LAND OF HEART'S DESIRE"

Eph. 1:3

O Gracious Lord, confirm those resolutions which Thy Word prompts us to make, and fulfill those hopes which Thy Word quickens within us. Enable us to look for the grace that is in Jesus Christ our Lord, and help us to use those means of attaining likeness to Him that are put within our reach.

We thank Thee that in Him Thou hast revealed to us Thine own perfection, and that Thy word comes to us: "Be ye holy, for I am holy." "May we sit together in heavenly places by Christ Jesus." Most humbly would we acknowledge Thy goodness in making provision for our attainment of likeness to Thee; and we beseech Thee that none of us may count ourselves unworthy of this grace of Thine, may shut ourselves off from the influence of those means that Thou hast set before us. We seek O God, to give ourselves more fully to the task of purifying our hearts and lives, and we pray that Thou wouldst visit us with Thy great Salvation, that we may see that higher strength than our own is concerned in the matter, that we have another will than ours, more resolved than ours—to depend upon. Make our spirits Thy abiding place, and inform our hearts and minds with spiritual reality. May we come to know that the things of the soul are even more real and true

than the things of the flesh. Help us to live in an atmosphere free from the foulness of sin. We ask in His name who lived and died for us. Amen.

## "THE TRANSFIGURING TOUCH OF CHRISTIANITY."

Luke 4:18

Our Father in Heaven, for the health to work, for sweet rest after it, for freedom from pain, for lack of fear of riches or poverty, for friends for whose friendship we can do nothing except return it, for these opportunities to meet and worship Thee on this holy day, for the peace that follows the daily communion with the unseen, for the looking forward, and the forgetting of the past mistakes, for the enjoyments of the heaven sent touches of Thy Gospel in our lives, for the great anticipation of peoples being transfigured by the touch of Christianity in their lives, to see and know Thee, O Christ is joy indeed. May they come O Lord, and in the power of Thy blessed spirit come to newness of life. We pray that Thou wouldst help us in all we endeavor to do in the way of spreading the knowledge of the Christ: do Thou assist us who are in any way endeavoring to do so, whether by our lives, or by any consistent scheme of usefulness. Come Thou we pray Thee this blessed morning, purify our hearts, sanctify our natures and give us a right attitude toward Thee, towards Thy Son Jesus Christ, towards all duty, towards our destiny, towards the work of the Church, and help us that we may glorify in body, soul and spirit, for Thy great name's sake. Amen.

## "THE GOLDEN THREAD OF LIFE"

Rom. 8:1

We thank Thee O God that Thou hast a purpose for our life, and that Thou art making all things bend to the working out of Thy purpose. We can see this purpose at work. Our lives, O Lord, are units fitting into a larger world, and the end of all things will be glorious. Some day we know that the world will stand clear of evil and pain, and our souls brought to salvation and completion in Christ, we shall then read the meaning of life's mysteries and tragedies. We shall then be jubilant in victories. Bless us we ask O God, and make this congregation realize how necessary it is that we should refresh ourselves, with a more earnest desire to proclaim the message of salvation to all the people; increase and deepen our influence and grant that all who are aiding the work of the Kingdom may be upheld, invigorated in energy and in wisdom, and may do that which will advance the glory and good of Thy cause in the world. Grant to us, most loving and ever-merciful



Father, the utmost faith in the final results of a good life of service. May we not be afraid of a world that has in it things that disappoint our ideals, but in the power of the Son of God who overcame the world, may we also overcome. Fill us with faith in the everlasting truth. And all the praise shall be to Thee, world without end. Amen.

### "THE TELLING POWER OF EXPERIENCE"

Psalm 34:8

We thank Thee, O Lord our God, for the way in which Thou dost receive sinful men. We thank Thee for Thy loving helpfulness to us. We praise Thee because we do know that "the Lord is good, blessed is the man who trusteth in Him." We thank Thee for the happy faculty of tasting of the good things of life through Thy bestowal, and Thou hast given unto us with a lavished hand. We can live and feast on Thee, and there is much that Thou dost offer to us in Thyself. We have found mercy, love, pleasure and joy forever more in Thee. We cannot tell how precious Thou art to us, more than what we can even express, and we can only entreat others to "taste and see that the Lord is good." We thank Thee for the delights of service, and of vision, that we have through Thee, and we find ourselves richly blessed in Thy presence, and so, may we bring to Thee our best offering of a thankful and joyful heart. Grant us days filled with joy because they are filled with service to Thee. Crowded with interest because the days are crowded with pictures of divine beauty. O Thou who art new every day to our souls, fashion the day for us with eternal splendor, for we shall live this day again. We ask it in Jesus' name. Amen.

### "THE GRAND QUEST OF MAN."

Rom. 6:4

We praise Thee, our God, for the life of the Spirit in man. "Behold Thou makest all things new." The out-worn self is cast off, and the

spiritual newness of life is put on. We know our Father that this is not a disappointing quest, for our relation with Thee is in fellowship and communion, this union of the spirit of man with the Father of spirits. As man possesses a moral faculty which finds its repose in virtue, so he possesses a spiritual faculty which finds its end in Thee. Help us we pray Thee, to find Thee with our whole heart, and that finding Thee we shall have converse with the God of our salvation. As the flowers lift their faces to the sun, may our hearts lift themselves up to Thee, "Thou fount of life. Thou light of men." And that in Thy presence we shall revere that which best deserves reverence; to obey that which rightly claims obedience; to trust that which is alone worthy of implicit trust as well as to love that which is infinitely worthy of our love, that the highway of spiritual elevation and noble newness may be ours all our days. May the "summum bonum" gracious God, ever be ours to the glory of Thy name, through Jesus Christ, our Lord. Amen.

Our heavenly Father, on this day dedicated to Thee, we bring Thee our offering of a thankful and joyful heart. Grant us a day filled with joy and service and praise to Thy great name. Empty our hearts of heartache and of selfishness. O Thou who art ever near, fashion this day for us with eternal splendor, and reveal Thyself to every heart, and the glory of Thy name resound with praise. Hear our prayers for those who are serving Thee to the ends of the earth; hear us for their own sake, bless Thou the work, and grant that no one may see cause to regret that they have chosen that life of missionary effort. If their lives are lonely fill them with Thy Presence, speak to them we pray Thee, and in the felt Presence and the hearing of Thy voice in the mind and heart, they may go forward, doing Thy will. Bless the nations of the world, and may they all receive Thy blessed Gospel in Jesus' name. Amen.

## The Homiletic Year—December

Advent

Christmas

Old Year Day

REV. PAUL WAGNER ROTH, D.D.

### PREACHING THE SECOND ADVENT

The Second Advent is the rock on which preachers divide. Some have a positive aversion from such themes and shun the subject like small-pox. Others preach in terms of the Second Advent all the year long. Between these extremes are those who are often puzzled how to deal with a subject that is so fiercely debated. They desire to proclaim the full Gospel, but they wonder how a man can be sure of his readings of God's Word when expositors and theologians are so hopelessly

divided on this question. All agree that the Bible is full of passages that speak of the end times. Both testaments have much to say about the day of the Lord, the Judgment Day, the Second Coming of Christ, the End of the Age, the End of the World. The trouble begins just as soon as men begin to say, in the language of our day and generation, what they think these passages really mean. Warring camps are set up, and presently we see them sin much on both sides against the laws of hermeneutics and much more against the

spirit of humility and brotherly love. Which camp is right? Which view is correct? What is an ordinary man, who makes no pretensions to great scholarship, and who is not offensively cocksure that he has the mind of the Spirit in all these things to do in this matter? Martin Luther tells us that the difficulty lies not so much in the darkness of Scripture as in the sin-darkened mind and will of the interpreters. If that is true, as I believe it is, may we not safely divide the question, preaching certain generally accepted and unmistakable clear teachings on Eschatology and leaving the difficult and disputed questions for further study and reflection, to be decided by the exercise of a mellow and more sanctified judgment? Surely there is no reason why a man should never preach on Second Advent themes until all the problems of this field of theological thought have been finally settled. Nor is it fair to one's congregation to feed it on this subject fifty-two Sundays in the year to the neglect of all other truth offered in the Word of God.

One thing is certain. We are not saved by being filled with terror at the thought of coming catastrophes. God's mercy and not man's fear is the foundation of our salvation. A lot of weakly and neurotic folks may be made to blanch under the preaching of terrorist theology, but what about the crowd of bronze-faced, fearless men and level-headed, courageous women who think preachers misread their Bibles when they substitute fear for faith despair for hope, and wrath for love? "By grace are ye saved through faith: and that not of yourselves: it is the gift of God." To make it other than this is to degrade all noble and brave souls and give highest rank to selfish and terror-stricken cravens who come in under a hell-fire harangue more akin to the cry of an idiot who shouts "fire" in a crowded hall than to the kind of preaching by which Jesus won men's souls for God.

Our business as preachers handling Second Advent themes is to remember that there are some phases of the subject that belong in the study and the Bible class where they must be handled with great discretion, and that there are others which must be handled in the pulpit with great boldness and assurance. Bergson and Einstein have revolutionary ideas on time and space, but for all practical purposes we may still preach with conviction that time passes, and, that the sense of Crisis in Life is needed by all who want to walk with God in time and throughout eternity. "Now is the accepted time, now is the day of salvation" still holds good, no matter how widely the theological camps may differ. No man alive today is able to prove conclusively that Christ will come before or after the Millenium because those who agree with the man's views demand no proof and those who differ will accept none of his proofs. Yet the fact that Christ is coming again is as surely a part of Christian truth as that He came two thousand years ago.

We are told that He shall come again in like manner as He departed. But who can tell us anything satisfactory about His Ascension? We believe it because what might quite well happen

to one person might be utterly impossible for another, and Jesus is such an extraordinary person that we decide He could do anything. There is always the factor of personality to be reckoned with in estimating historical reality. You and I could not do what Capt. Lindbergh did, but he no doubt did it. When Jesus decides to come again He will do so, and in quite as supernatural and incomprehensible a manner as He vanished on Ascension Day. If we refuse to hold that, and leave Advent and Judgment out of our message, we might just as well leave out Incarnation and Atonement and invent a new Christ and a new Testament. Men try to do so, writing new bibles and forming open conspiracies against Jesus. But when they strive to get men to believe in their new Messiahs and follow their new religions they find that the role of saviour without Calvary and Olivet is flat, stale and unattractive. Poor folks may never be able to rationalize Christ's Ascension and His Second Advent except in the crudest and most materialistic fashion. But they cleave to Him nevertheless, and trust that He is able to keep that which they have entrusted to Him against that day.

All Christians are to be comforted and encouraged by "that blessed hope." But when men dodge the duties of the present, lie supine under the evils that energy and courage and confidence could soon bring to an end, and do it under the pretense of waiting patiently for the Parousia or the Epiphaneia or the Millenium they do so because they are that sort of folks. Thank God there are others who have more iron in their blood and who may make mistakes but who make things move instead of sticking like barnacles to the ark of the Church.

There is no reason why the facts revealed by psychological research concerning the impressionability of our souls may not be used by the most literalistic believer in Scripture. Every thought, word, deed makes its impression and is recorded in us with an accuracy that staggers belief and also determines future thoughts, words, deeds. The Judgment Day is today as well as tomorrow and in the great beyond. Jesus stands in the midst, and to the standard of His goodness everything must inevitably come, just as the good coin is judge and standard of judgment for all that are counterfeit or short weight. It is a concession to human weakness to shift the emphasis from this daily and hourly judgment to a judgment that is to take place who knows when. And if the mercy of God is the only thing that will avail us in any judgment, we may be sure that no man will really fear hell until he has truly come to love God. Nor can he love God except as revealed in Jesus Christ and served in the person of his own needy and suffering brother man.

For purposes of study we may speak of the various ages and dispensations of grace just as for the same purpose we divide the acts of grace in a believer's heart or as the older psychologists used to divide the mind into faculties such as reason, imagination, memory, etc. But for practical purposes we must remember in our preaching that



the soul is an entity, God's grace meets it at all points as and when He sees best, and any arbitrary treatment of these things according to theological or academic schemes does the same violence to the whole truth that a botanist does to a violet when he tears it into its component parts. We are to be preachers of Christ rather than preachers of signs and seasons. And the best preparation for the Judgment to come is to walk with Him day by day in the judgment that is going on all around and within us.

### THE END OF THE WORLD

When will it come. Will it ever really come? Do these words express a reality, perhaps the greatest of all realities and certainties, or have we in them a poetical and dramatic expression, the real meaning of which nobody knows?

Early Christians based everything upon their belief that the world would come to an end within their own lifetime. They moved as men who hurry to garner a harvest that the storm-clouds and the flashing lightning threaten to consume. Their ears are ever straining to catch the sound of the Last Trumpet. Their preaching was pitched in the catastrophic key.

The centuries rolled on. At the close of a second thousand years the note of urgency has been abandoned by the great majority of preachers. Again men say, "Where is the promise of His coming? For from the days when the Fathers fell asleep all things continue as they were from the beginning of Creation." Many thought the great World War was the beginning of the end. To millions it was indeed the end of their world in a very real and terrible sense. Prophets of reconstruction predicted a new order and were ready to usher in the millenium. But the sense of crisis has failed again. The world settles down for another period of activities such as engaged it in the times of Noah and Lot. Many a minister, more than half persuaded that the literal end of the world was at hand, preached under a sense of urgency and hope born of that view. Now he is wondering whether he read his Bible under the sure guidance of the Spirit of Truth or whether he has not been misguided by the theorists, enthusiasts and sensationalists.

When we listen to a certain school of religious teachers we are told exactly when and how the great cataclysm is going to occur. Lurid charts are drawn up to help us understand it all. They look more like the proofs of somebody's unsoundness of mind than the calm and established results of honest study and the guidance of the Holy Spirit. But the errors and insanities of crass heretics and rank sensationalists do not settle this question any more than do the failures of the false prophets.

It is not at any sacrifice of one's intellectual integrity that he holds to the view that the world is coming to an end. World ages or aeons are ending and new ones beginning constantly. Flaming worlds in the firmament of heaven, stars that flash into prominence and then die out, facts of astronomy and physics, sane conclusions of

scientific men as well as the prophesies in the Word of God combine to warn us that our world will come to an end. The sense of urgency and crisis must not be allowed to fade out of our preaching. Noah won few converts by crying aloud that his world was doomed, and there were few indeed who escaped from Sodom and Gomorrah. Strange prophets appeared in the streets of London just before the Great Plague, calling on all men to repent and be saved. But few gave heed to their words. Preaching the end of the world may be part of a full gospel, but it is in no sense a saving gospel. What people need and want is a God whose promises of deliverance and salvation are sure to be fulfilled and in whose service men find freedom from fear and courage to carry on. Then let the heavens fall if they will.

### THE INCARNATION

The coming of God in incarnate form is incomprehensible to reason but it has always appealed to faith. Again and again it arises in the great ethnic religions of the world. Dimly the heathen mind has sensed this truth and often grossly misconstrued it. Why did the ancient Egyptians worship the cat and the crocodile except because they thought God had taken that shape? Why do the savages of Africa believe in God as incarnate in some fetiche? Why did the Greeks of classic times weave myths about God dwelling in the rosy dawn, the glowing sun, the gleaming waters, the waving foliage? Why do the Parsees of India worship Him in the fire, and the Pantheists call all creation the garment of Deity? There can be no other reason than that they have all sensed the great truth that to make Himself known to us God must come out of the realm of the unseen so that we may see Him and know Him. In a sense God is present in all these things. But when He wished fully to reveal Himself it was not in a flame of fire, nor in a meandering river, nor in the crocodile that basked in the sun on the banks of the Nile, but as a little child.

The beauties of Greek mythology are often defiled by impurity. The mysteries of sun and wind and river are nothing as compared with the mystery of human life. The cat and the crocodile are repulsive to the last degree when considered as revelations of the true nature of God. But what is more beautiful, more innocent, more mysterious and full of hope and promise than a little child? What God is in and for Himself in the realm of the invisible world no man hath seen at any time, but what He wants us to know about Himself He translates into intelligible terms by coming among us as one of our own race. Fatherhood and brotherhood are taught in no more winsome terms than when declared by the voice and presence of a little child. We may not be able to scale the heavens and bring down God, but if we humble ourselves to receive Him when He comes among us, incarnate in the Child Jesus, we may keep company with Him as He grows in wisdom and stature until at length we realize that we are walking with One who is more than a son of man, yet even the Son of God our Saviour.

"Ah, dearest Jesus, Holy Child,  
Make Thee a bed, soft, undefiled,  
Within my heart, that it may be  
A quiet chamber kept for Thee."

If we speculate about the relation of the two natures united in the one person, we carry our hearers out of the realm of religion and reality into the realm of theology and metaphysics. A preacher must study theology. He must have a theology of the Incarnation. But if he preaches his theology (which is his effort at explaining religion) he bewilders his people who for the most part have no training or taste for such things and are genuinely hungry for something that will furnish them with a motive and injunction for ceasing to do evil and learning to do well. What has the average man in the pew to do with "an eternal determination of the divine in the form of the human," or how much will it help Mrs. Jones to know that "the alternative to a Kenosis used to be a Krypsis, or conscious concealment of the active glory for practical and strategic purposes." And when the man in the pulpit begins to talk about the "perichoresis," simple souls leave church saying to themselves that they still believe in Jesus no matter what the preacher says. God has made Himself known in Jesus Christ, and Christmas is a time for Modernists and Fundamentalists and those who keep to the middle of the road to preach Christ and forget their metaphysics and their logomachies.

### FIRESIDE PHILOSOPHY

We do not have the custom of the Yule log in America but we have fireplaces. We gather round them at Christmas time and love to watch the glowing embers while we entertain the thoughts they evoke. Gilbert K. Chesterton observes that fire unconfined is a crimson dragon uncontrolled—breathing destruction. When duly tamed and harnessed to human tasks and tied to a special spot it becomes a sacred dragon whose fiery breath reclothes the woman's raggedest children round the hearth with the colors of a company of Fra Angelico's angels. Looking at the Yule log with him we learn that everything being in its right place makes all the difference in the world, as for instance the difference between fire in a house and a house on fire. Again, who can listen to the eloquence that speaks to us in tongues of fire out of the embers on the hearth and not learn that "God is not bound down and limited by being merely everything: He is also at liberty to be something." He who is all in all becomes real and definite to us when He limits Himself by indwelling human flesh and blood in the person of His Son and becomes the Babe of Bethlehem, becomes everything to us by taking upon Himself a local habitation and the Name that is above every name.

Scripture is full of the metaphorical use of fire. It is a symbol of God's glory as seen by Ezekiel in his marvellous visions. It portrays His protecting presence and His righteous judgments. It is an emblem of the Holy Spirit and of prophetic inspiration. Fire reveals, so does God. Fire

refines, so does God. Fire illuminates, so does God. Fire spreads—nothing spreads like fire. And when the fire that is God begins, it goes right on spreading until reach after reach of our nature and activity is kindled and made to glow. When God touches the blackest life He purges it and makes it glow with warmth and beauty. Fire consumes, and every missionary worthy the name is able to testify that he is consumed of God. "The zeal of the Lord hath eaten me up." The One mightier than John was heralded as One who would baptize us "with the Holy Ghost and with fire." Fire does marvels in a moment, and when God enters our thoughts He transfigures us. We are not fire worshippers, for we press on from the symbol to the thing symbolized.

There stands your Christmas tree. A swarm of fireflies has settled among its green branches. You watch the children rejoicing for a season in its light. You think of the sweetness and purity and hope that speaks to you out of their upturned faces, your own long-lost sweetness and purity and hope. The children leave you gazing wistfully into the fire. You settle down to watch the dying embers and—then you think of the Blessed Babe in whose honor the festivities are arranged. The tree, the candles, the gifts, the fire, the love and joy of the family circle all conspire to bring home to you the true spirit of Christmas. Your own long-lost peace and joy and hope shine out for you again in Him who is the Light of the World. Your heart quickens to the thought that God has given us homes and families that we may learn to love our heavenly home—firesides, that we may be reminded that "our God is a consuming fire."

### WISE MEN OF YESTERDAY AND TODAY

What detail from the Christmas story is more picturesque and attractive than the coming of the Magi under the guidance of the star to worship at the manger crib of the Holy Child? Childhood, maturity and old age alike are fascinated by the action of these dignified seekers who come riding out of the east on their straddling camels and bearing gifts for the babe that is a King. These wise men are harbingers of the coming day when all earth's wise men, all rulers and their subjects, as well as all reverent and loving childhood shall bow the knee not at the cradle but before the throne of Jesus. Those are truly wise men among us who can discern the truth that was incarnate in Jesus. Age is supposed to be the very shrine within which wisdom is ensconced. But if love to Jesus be the measure of true wisdom then babes may be sages indeed, while old age is touched with perennial youth in the degree in which it loves Him who is the eternal reward of all who are on quest for goodness, beauty and truth. One rather suspects the man who refuses to see anything fine or worthy in the action of the Magi. An old Psalm of Moses has the words, "So teach us to number our days that we may incline our hearts unto wisdom." True wisdom on our part is to follow in the train of those ancient Wise Men and keep Christmas by worshipping our infant Redeemer as He lies, a tiny babe, in Bethlehem's stall.



### CHRISTMAS GREETINGS

Those are old words—"A Merry Christmas and a Happy New Year." For two thousand years they have served to convey the best wishes that one heart can have for another. They will never wear out because they rest on the only true foundation for human happiness. Jesus is the ground of all our joys and He abides forever the same. Each succeeding generation learns the blessed story of His coming among men as a helpless babe to grow up and be our Saviour. Joseph Parker says, "Christ is the only man known in history who was born with a special reference to the sins of the human family. He does not come into the race with small programs." Others come with puny little plans to enrich themselves by rendering us necessary services or to minister to our lesser needs and stir our lower and even our higher ambitions. But Jesus comes to save us from our sins and set us and our upset affairs to rights. Our Christmas greetings must not become an empty litany of words. They must mean Christ and His salvation. They must mean that we too go along with the shepherds to Bethlehem to worship at the manger crib. They must mean that we and our friends are to walk in the brightness of His rising—that we receive Him into our hearts as those received Him and ministered unto Him while He walked among men in the flesh. The angelic message must awaken joy in our hearts and we must be found entertaining thoughts of peace and goodwill toward all mankind not only once a year but always. Opportunities for bringing the true Christmas Greeting of God's Love to hearts that are dull with care, sad with grief, heavy with the terrible burden of guilt which He alone can remove are around us all the time. There are ways by which we may crowd our Christmas greetings and good wishes with new and more blessed meaning each succeeding year. Our business is to study those ways and so use them that the Christmas of 1928 shall be happier and brighter and last longer than any we have ever had in the past.

### THE SPIRIT OF CHRISTMAS PAST

Memory is the key to the hearts that are locked up tight. Memories of Christmas past have power to open and soften the hardest hearts. Do you remember the holidays we used to spend as children at Grandmother's? The mere recollection of them brings us the Christmas spirit. For weeks before the great day there were mysterious doings in and around the old house. Fragrant odors lingered in the low kitchen to inform us that rare varieties of cakes and cookies were being baked while we were away at school. Closets and drawers of which we were once free were now forbidden to us and we jumped to the conclusion that it was because they held wonderful new toys which would make their appearance under the Christmas tree. In the little German church we were drilled in the old Christmas carols. Shrill young voices piped right merrily when Tante Maria played "Ihr Kinderlied Kommet," and that other favorite, "Der Christbaum ist der schoenste Baum."

Finally, after a slow-dragging eternity, the great hour arrived. We could scarcely contain ourselves on Christmas Eve. Do you remember the pot of chocolate, spiced and sweetened, and the coffee cake that we dipped into our cups without fear of being rebuked? When that piled pyramid of coffee cake had vanished there followed the most difficult half-hour of all. We were waiting for the Christ-child to ring His silvery little bell and open the doors into the old parlor where the "Christbaum" stood in heavenly splendor. To have lived through such an hour is to have lived indeed!

And what a tree we had! It stood in a little paradise of mossy hills that smelled of the forest and was all fixed up with tiny paths that led over rustic bridges to fields where shepherds led flocks of little woolly sheep with pink noses. Miniature pine trees, carved of soft wood and dyed an emerald green, stood beside a little pool of real water into which a real fountain played its stream of sparkling water drops, rocking the stiff little swans and ducks that floated so buoyantly on the waves. Oh, it was ravishing to the heart of a child! I am still in doubt as to which was the lovelier—the paradise garden with its Nuremberg toys or the shapely and fragrant balsam that grew out of it in genuine fairyland disproportion. On that tree the most strange and heavenly fruit grew in richest abundance. Gilded walnuts, popcorn of at least two colors and threaded in graceful festoons, silver-coated cookies shaped like elephants and rocking-horses and crescents and camels, gilded balls of all hues and sizes, ropes of iridescent pearls, shimmering tangles of sparkling tinsel, and in all the safe places the little wax tapers burned brightly and gave forth their unforgettable fragrance. What a thrill went through us when one of them tipped over or touched a few pine-needles and made them sputter!

Yes, every preacher has the key of memory and can open human hearts with it, especially at Christmas time. His hearers may be won away from their coldness and hardness when they are put in remembrance of their own lovely Christmas days as children in the old home long ago. And that may help to make Christmas Present a better one for the children of today. Christ in the heart is the spirit of all true Christmas celebration. He it is who prompted our fathers and mothers to give us Christmas joys, for He is the sum and the source of all brightness and beauty and gladness and glory. Put them in remembrance of these things.

### OLD YEAR DAY

Many churches hold a service on "Watch Night," December 31st. The dying of the old year seems to awaken our hearts to a sense of the flight of time, with reflections on its improvement, penitence for its waste, and good resolutions for a better use of it in the days to come. Scripture abounds in passages appropriate to such a service, although Old Year Day is not found in the church calendars nor in the list of legal holidays. Sometimes the Sunday following this day is used as Old Year Sunday. The Four Last Things, death and

judgment, heaven and hell, are thoughts native to this season. The final account which each must render of his stewardship is also a fruitful theme. The last day of the year suggests the last day of life, and many poets, essayists and preachers have given profound thought, and eloquent expression to the reasons and motives for earnest and noble living which receive attention at this time.

Such a use of the last hours of the old year may seem quite old fashioned and wearisome to modern folks. Perhaps they prefer the thought expressed in a little poem by an unknown author and entitled,

#### The Gauge of Life

They err who measure life by years,  
With false or thoughtless tongue:  
Some hearts grow old before their time:  
Others are always young.  
'Tis not the number of the lines,  
Of life's fast filling page—  
'Tis not the pulse's added throbs  
Which constitute their age.  
Some souls are serfs among the free,  
While others nobly thrive:  
They stand just where their fathers stood:  
Dead, even while they live!

Others, all spirit, heart and sense:  
Theirs the mysterious power  
To live in thrills of joy or woe,  
A twelvemonth in an hour!  
Seize, then, the minutes as they pass:  
The woof of life is thought!  
Warm up the colors: let them glow  
With fire and fancy fraught.  
Live to some purpose: make thy life  
A gift of use to thee:  
A joy, a good, a golden hope,  
A heavenly Argosy!

#### DIES WITH NEW YEAR'S QUESTION ON HIS LIPS

Watertown, Wis. Winding the clock Thursday night before retiring, as was his custom, William Reich, 77, said, "I wonder what the New Year will bring to us?" A moment later he staggered to a chair and died, having been stricken with apoplexy. Mr. Reich has been a resident of this city since 1893. He is survived by the widow, two sons and three daughters. Funeral services will be held from St. Mark's Church Monday afternoon.

Press Notice.

## Great Texts and Their Treatment

REV. PAUL WAGNER ROTH, D.D.

### KEEPERS OF THE FLAME

Isa. 25:9 and Luke 2:38

Introduction: Isaiah gives us the prophesy; Luke records the fulfillment.

#### I. Who They Were.

1. Anna. Simeon. Zacharias. Elizabeth. Salome. Nathaniel. Nicodemus. Joseph of Arimathea. Joseph and Mary. The Shepherds. The Magi.
2. God always has those who keep the flame of true faith and hope alive. Seven thousand in Elijah's day. Maccabeans. Albigenes. "Die Stille im Lande."

#### II. What They Awaited.

1. The times were evil. They awaited deliverance. True religion seemed extinct. Herod prevailed. Life was plastered over with rules and ceremonies, but inside it was rotten. Pharisees. Sadducees. Theudas, and Judas of Galilee, false messiahs.
2. They were looking for comfort from God. The consolation of Israel. "The salvation of the Lord." A Saviour. The Advent of the Messiah.
3. What are we waiting for in our day and generation?

#### III. What They Did While They Waited.

1. They lived on the Word of God. Read the Magnificat, Benedictus, Nunc Dimittis.
  2. The cherished faith in the Promises and Prophecies.
  3. They continued steadfast in Prayer and Supplication.
  4. They practiced true Patriotism. Loyalty to essential ideas of their nation. Israelitish ideals. Mattathias at Modin.
  5. They prepared the way of the Lord by getting their hearts ready to receive Him. They spake to others of His coming.
- Conclusion: Their example is most useful and timely for us today.

#### "YOUR REDEMPTION DRAWETH NIGH"

Luke 21:28

##### I. The Longed For Redemption.

##### II. The Promised Redemption.

##### III. The Approaching Redemption.

#### THE ADVENTS OF OUR LORD

Mal. 3:1-6

Introduction: Advent season is a long Christmas Eve given to

Anticipation.  
Contemplation.  
Self-examination



### I. His First Coming in the Flesh, and Its Main Purpose.

1. The Incarnation. Active and passive obedience of Jesus.
2. Makes possible and plain the way back to God. By way of the Cross.
3. Brings joy to all who appropriate the truth as it is in Him.

### II. His Administrative Comings in History and Experience.

1. Fall of Jerusalem.
2. Hand of God in History.
3. Who wins the wars that are fought?
4. Timely response to Divine grace enables us to avert judgments.
5. Prophecy is history written in advance, and contingent on human action. The world had sufficient warning before it plunged into the war of 1914-18.

### III. His Continual Coming in Grace.

1. The perpetual advent of God is revealed in the Promises. He will come, abide, comfort strengthen, guide, etc.
2. He comes to us in Word and Sacrament.
3. He visits us in times of trial and tribulation.
4. He comes to His saints when they are in the article of death.
5. He comes to us daily by His indwelling Spirit.

### IV. His Second Visible Advent and Its Purposes.

1. Time unknown and unknowable for us.
2. Manner described in many passages of Scripture.
3. Purpose, the restitution of all things: the Judgment, the Resurrection, The New Heavens and Earth.
4. The Books will be opened. Books of Providence, Memory, Conscience, Words, Life and Deeds.

Conclusion: Watch, Pray, Repent, Believe, Work.

### FOUR ADVENTS

1. The Advent of Light. Gen. 1:3.
- II. The Advent of Life. Gen. 2:7.
- III. The Advent of Lust. Gen. 3:6.
- IV. The Advent of Love. Gen. 3:15.

### ADVENT JOY

Phil. 4:4-7

- I. Manifest in a Spirit of Moderation. v. 5.
- II. Manifest in Absence of All Anxiety. v. 6a.
- III. Manifest in a Grateful, Prayerful Life. v. 6b.
- IV. Manifest in a Heart Filled With the Peace of God. v. 7.

### THE SECOND ADVENT

Luke 21:25-36

- I. Follows After Terrible Portents.
- II. Takes Place in Great Power and Glory.
- III. Completes the Kingdom of God.
- IV. Glorifies the True Witness of the Lord.
- V. Rewards the Watching and Praying of His Church.

### 'HIS NAME SHALL BE CALLED WONDERFUL'

Isa. 9:6

Introduction: The first sentence in Isaiah's Gloria in Excelsis. Many names of Him whose birthday we celebrate.

#### I. This Is What the Sacred Writers Called Him.

Isaiah points to Immanuel as Israel's consolation in the time of the Assyrian oppression. Balaam's prophesy.

Psalms 96. Appreciative of God's wondrous works and hopeful of His advent in an Incarnation.

Paul speaks of the name that is above every name. Phil. 2:9.

John speaks of the wonderful name. Rev. 19:12, 16. His name is mighty when used in prayer and service. Jno. 20:31., Acts 3:6, 16. Eph. 5:20.

#### II. This Is How the Angels Heralded Him.

Kitto says of the angels' words, "brief, but to an acute perception, almost oppressive by the pregnant fullness of their meaning."

Superstitious to worship angels, but proper to love them.

For their freedom from envy and pride.

For the marvellous message they delivered.

For all the services they rendered.

"Angels from the realms of glory,

Wing your downward flight to earth,

Ye who sang Creation's story,

Now proclaim Messiah's Birth."

#### III. This Is Why the Shepherds Sought Him.

How the wonder impressed them. Prostrated on the plain.

How the wonder impelled them to "go and see,"

"to make known abroad." "To glorify and

praise God." "To return" to their duties with

new purpose and energy.

Theirs was not an idle and passing wonder for it was in God their Saviour whose name was "Wonderful."

Is there wonder in your life concerning Jesus? Is He the one impelling interest for you?

#### IV. This Is Why Wise Men Inquired For Him.

Wonderful to illiterate shepherds, also to learned Magi.

Because foretold in their books.

Because typified by the guiding star.

Because able to constrain them to come, worship, give.

Jesus still called "Wonderful" by earth's sagest.

Only the self-conceited doubters of God are His detractors.

#### V. This Is Why the Virgin Mary Pondered These Things In Her Heart.

Wonderful to her

a, as to His annunciation.

b, as to His conception.

c, as her firstborn.

d, as to His growth and character.

e, as to His career and destiny.

Whyte: "The angel described Mary's child to her as "that holy thing." She and her firstborn were such as God intended mothers and

sons to be from Eve. But after Cain and Abel and all such "unholy things" were born of women every mother's best happiness fled back to heaven where it awaits every mother like Mary.—I shall not pain you by calling your child the opposite of that. But I will say this, that if you would have your child personally and really and everlastingly holy—set before yourself and your child no less a holiness than that of the Holy Child. And as often as you see that your child has not been born as Mary's child, pray that he may be made of God sanctified, a twin-brother of the Holy Child Jesus."

#### VI. This is Why All Men Marvelled At His Wonderful Deeds.

The doctors, scribes, deputies, disciples, soldiers. Some marvelled and were afraid, astonished, indignant, full of hatred.

Others marvelled and were full of praise, worship, faith, obedience.

Among which group are we found today?

How wonderful is His Name to you?

Conclusion: With God names always stand for natures. Josephus tells us that Alexander the Great, when on his triumphal march, being met near Jerusalem by the Jewish High Priest, on whose mitre was inscribed the name of Jehovah, "approached by himself, and adored that Name," and was disarmed of his hostile intentions. There was wonder and power in that glorious old name so honored among the Jews. But the name of Jesus is far more wonderful and mightier, and will finally bring all men together in universal brotherhood and peace.

#### CHRIST'S CONDESCENSION AND OUR ADOPTION

Gal. 4:3-6

Introduction: The two diagonal lines that cross in the text.

##### I. The Line That Was Ever Moving Away From God.

Nonage of the race.

Pupilage of the Church.

Bondage under the law.

Fulness of time for *man*. Shown by conditions in Israel, in the pagan world, moral and spiritual degeneracy.

Unable to keep the law.

Universal peace and a universal language *by force*.

Frightful religious declension.

Multitudes moving along that line today.

Modern parallels to ancient conditions.

Corruption, cruelty, luxury, atheism, pyrrhonism.

##### II. The Line That Was Ever Moving From God Toward Man.

The Protevangelium. Gen. 3:16. In *God's* fulness of time.

Steps of the Condescension as confessed in the Creed.

"Sent forth His Son." with ultimate authority in all things.

"Made of a woman"—real humanity of Jesus.  
 "Made under the law"—true obedience of Jesus.  
 "To redeem them that were under the law."  
 Atonement.

#### III. The Blessed Results That Issue From the Crossing of These Lines.

1. Freedom from the curse and bondage of the law.
2. The adoption of sons.
3. His Spirit in our hearts.
4. His name of Father on our lips.
5. Heirs of God through Christ.

#### CHRISTMAS ESSENTIALS

A—Luke 2:1-14.

I. The Christmas Miracle.

II. The Christmas Message.

III. The Christmas Music.

B—Luke 2:15.

I. Prophecy.

"This which the Lord hath made known."

II. Fulfillment.

"The thing which is come to pass."

III. Appropriation.

"Let us now go even unto Bethlehem, etc."

#### THE CHRISTMAS PROPHECY

Micah 5:2-4

I. The Christmas Place.

II. The Christmas Day.

III. The Christmas Child.

#### THE CONDESCENSION OF CHRIST

I. The Humanity of Our Lord. Heb. 2:14.

II. The Humility of Our Lord. Phil. 2:6-7.

III. The Poverty of Our Lord. 2 Cor. 8:9.

#### THE WORD MADE FLESH

Jno. 1:14

I. Jesus Christ is the Creative Word of God.

II. Jesus Christ is the Declarative Word of God.

III. Jesus Christ is the Redemptive Word of God.

IV. Jesus Christ is the Enfleshed Word of God.

#### "WONDERFUL"

Isa. 9:6

I. Christ Was Wonderful In His Birth.

II. Christ Was Wonderful In His Person.

III. Christ Was Wonderful In His Words and Deeds.

IV. Christ Was Wonderful In His Atoning Work.

#### THE FIRST CHRISTMAS CAROL

Luke 2:8-14

I. The Season. "Keeping watch by night."

1. It is always night without Christ.

2. The night is always gone when Christ comes.

II. The Singers. "The angel of the Lord." "A multitude," etc.

1. The reality of the singers.

III. The Song. "Tidings of great joy."

1. Recitative. "A Saviour, etc."

2. Chorus. "Glory to God. Peace on earth."



## THE CHRISTMAS TREE

### Object Sermon for Children

#### I. It is a teaching tree.

Whence it comes.

Why it is here.

How to use it.

#### II. It is a youthful tree.

Jans Anderson's little fir tree was chagrined because of its youth and size, but these things made it a very good Christmas tree.

This young and small tree is symbolical of childhood, and reminds us that none are too small or too young to do good and serve Christ.

The smallest trees all point upward—older ones sometimes do not.

#### III. It is a symmetrical tree.

Explain the big word by imagining a symmetrical growth of its parts.

Lop-sided, crooked, broken trees like people who are unevenly developed. All body and no

mind. All mind and no body. Crooked souls.

Well-proportioned growth of the boy Jesus.

Body, mind, spirit.

#### IV. It is an evergreen tree.

How pines differ from hardwood trees.

What the evergreen symbolizes.

Immortality the strongest reason for right growth.

How nature prunes away bad growth among trees.

#### V. It is a gift-bearing tree.

The Christmas gifts.

The Great Christmas Gift, a Saviour.

#### VI. It is a light-bringing tree.

The life that is lighted by Christ.

Walking in His light.

Sharing the light.

#### VII. It is only a tree.

Goodbye Christmas tree.

But not goodbye to the lessons it teaches.

## Messages from Moffatt's Translation

REV. WILLIAM J. HART, D.D.

(Continued from the October Expositor, page 56)

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### I Kings—I Chronicles

#### I Kings

**Be a Man and Do Your Duty.** 2:2, 3. "Be strong then, show yourself a man, and do your duty to the Eternal, your God, by living his life, by following His rules, and orders and regulations and directions."

**God-given Insight.** 4:29. "Now God gave Solomon wisdom and ample insight and breadth of mind like the broad sea-sands."

**Neither Foe Nor Misfortune.** 5:4. "The Eternal, my God, has now given me rest on every side; I have neither foe nor misfortune."

**Forsaking the Seniors for the Juniors.** 12:13, 14. "He set aside the advice given him by his senior counsellors, and spoke to the people as the juniors had advised."

**The Undivided Mind.** 15:14. "But all his life Asa's mind was undivided for the Eternal."

**God Speaking Through Man.** 17:24. "And the woman said to Elijah, 'Now I know that you are a man of God, and that the Eternal really speaks through your lips.'"

**Hobblers.** 18:21. "Elijah drew near to all the people and said, 'How long will you hobble on this faith and that?'"

**A Light Whisper.** 19:12. "After the fire the breath of a light whisper."

**Arming and Unarming.** 20:11. "The man who is arming had better not boast like the man who is unarming."

**The Sullen Mood.** 21:4. "Ahab went home chafing and sullen; he lay down on his bed, covering his face, and refusing to take any food."

**The Vessel That Never Sailed.** 22:48. "Jehoshaphat's deputy built a deep-sea vessel to sail for gold to Ophir; but it never sailed, for it was wrecked at Ezion-geber."

#### II Kings

**The Sore Heart.** 4:27. "Let her alone; she has a sore heart."

**Each Bearing His Own Log.** 6:2. "Pray let us go to the Jordan and get each of us a log."

**A Man Who Was Worth An Army.** 13:14. "Now when Elisha had fallen ill of the disease of which he was to die, Jehoash, king of Israel, went down to him and wept over him, crying, 'My father, my father, you are worth chariots and horsemen to Israel!'"

**Whole-hearted Loyalty.** 20:2-3. "Then Hezekiah turned his face to the wall and prayed to the Eternal, 'O Eternal, pray remember how loyal and who'e-hearted my life has been in thy presence, and how I have done right in thy sight!'"

#### I Chronicles

**The First Despot.** 1:10. "Ethiopia produced Nimrod, the first man on earth to be a despot."

**Your Men.** 12:18. "We are your men, David, on your side, O son of Jesse!"

**Men With a Single Purpose.** 12:38. "All these trained soldiers, ready to take the field, came with one purpose to Hebron, to make David king over Israel."

**God's World-wide Authority.** 16:14. "His authority is over all the earth."

**A Senseless Action.** 21:8. "Then said David to God, 'I have sinned greatly in doing this; pray take away the sin of thy servant, for I have done a senseless deed!'"

**Magnificent and Far-Famed.** 22:5. "As the house which is to be built for the Eternal must be incomparably magnificent, far-famed, and glorious throughout all lands, I must make preparations for it."

**Help in Hardship.** 25:4. "Thou art my help in hardship."

**Righteousness Related to National Security.** 28:8. "Now then, in face of all Israel, the com-

munity of the Eternal, and in the hearing of our God, I bid you keep and bethink yourselves of all the orders of the Eternal, your God, that you may hold this fine land as your own and leave it as an inheritance to your children after you, for all time."

**Sharing Private Treasure with God.** 29:3. "Furthermore, in my devotion to the temple of my God, as I possess a private treasure of gold and silver, I give it to the temple of my God, over and above what I have prepared for the sacred temple."

**Giving Without Grudging.** 29:9. "The people rejoiced at this, at this freewill offering, contributed without grudging to the Eternal."

**Gifts From and To God.** 29:14. "All gifts come from thee, and we only give thee what is thine."

**Passing Waifs.** (For New Year.) 29:15. "For we but come and go before thee upon earth, mere passing waifs, as all our fathers were; our days on earth flit like a shadow."

## II Chronicles

**Wisdom and Intelligence for Rulership.** 1:10. "So give me wisdom and intelligence that I may manage all the affairs of this people. For who can govern this people of thine, that is so great?"

**Fulfilled Promises.** 6:10. "The Eternal has done what he promised; for I have risen to succeed my father David and to sit upon the throne of Israel, as the Eternal promised."

**A Chant for Thanksgiving.** (For Thanksgiving.) 7:3. They bowed down with their faces on the pavement in worship, giving thanks to the Eternal and chanting,

For he is good,  
his kindness never fails."

**Glad-hearted Rejoicing.** 7:10. "He dismissed the people to their homes, rejoicing with glad

hearts at all the goodness of the Eternal to David, to Solomon, and to his people, Israel."

**God On Your Side; You On His.** 15:2. "The Eternal was on your side, because you were on his side."

**What Has God to Say?** 18:4. "'But first of all,' added Jehoshaphat, 'pray find out what the Eternal has to say.'"

**How Judges Should Act.** 19:9. "He gave the judges this charge: 'In awe of the Eternal, with loyal heart and single mind, you shall act.'"

**Hold On to God and His Prophets.** 20:20. "As they advanced, Jehoshaphat stood and said, 'Listen, men of Judah and citizens of Jerusalem! Take hold of the Eternal your God and you will keep hold of life; hold by his prophets, and you will prosper.'"

**Why the Enterprise Was Wrecked.** 20:35, 37. "Later on, Jehoshaphat, king of Judea, allied himself to Ahaziah, king of Israel, an iniquitous monarch . . . Whereup Eliezer . . . uttered a prophecy against Jehoshaphat. 'Because you have joined Ahaziah,' he said, 'the Eternal has wrecked your enterprise.'"

**Still Sinning.** 28:22. "In the hour of trouble he sinned still worse against the Eternal, did this king Ahaz."

**"A Mighty Fortress Is Our God."** 32:7, 8. "Be firm," he said, "be brave, be not daunted nor dismayed for the king of Assyria or for all his host; we have with us One greater than all he has; he has a mortal force, but we have with us the Eternal our God, to help us and to fight our battles'."

**Stop Interfering With God!** 35:21. "Stop interfering with God, who is on my side, lest he destroy you."

## Mid-Week Topics

REV. W. SCOTT STRANAHAN, D.D.

### COME AND SEE. John 1:35-51.

Jesus has taken up His life work. He has accepted the leadership of the great work of bringing his people into a new and intimate relation with His Father. He has faced his task courageously and fought out the issues as to what should be the spirit and method of his work. We are now to see how he gained a following.

#### I. Follow Me.

Up on the north shore of the sea of Galilee was the little village of Bethsaida. In and around that village there had grown up five boys: Phillip and his two pairs of brothers, James and John, and Andrew and Peter. Often they had braved the storms of the sea in their fishing boats. They had set and drawn their nets. And no doubt as they grew to manhood together, they had many talks about the hopes of their nation and the longing for deliverance from the galling yoke of Rome. Some daring leaders had arisen and they were interested in every movement that aimed to free their land from the oppressors. When the news came to Bethsaida about the prophet that had come to the Jordan, preaching and baptizing, they were interested. They heard his startling an-

nouncement that deliverance was at hand and of his call to repentance. It is not surprising if a few days later these young men set out to the Jordan to see and hear for themselves. It was through this first acquaintance with John that some of these men first met Jesus and soon after he had come back from the wilderness and taken up His work. And as one after another met him, they sought at once to introduce the other members of their group, until all of them had met the Christ and felt the claim of his life upon them to be his followers.

When Jesus called them to associate with him in his work he said, simply, "Follow me!" And they left their nets and followed him. What did it mean to those first disciples to follow Jesus? Did it require that they must go about with him on his teaching tours and that they should engage in the same kind of work that he did? Not necessarily. It is true that out of the large number of his followers he chose the twelve to be with him all the time and to be especially trained to carry on his work. But to follow Jesus meant, mainly, to accept and follow his teaching, especially his teaching that God is our loving Father, and that,



as His children, it is our business to live according to his loving spirit and purpose. The word "disciple" helps us to understand what it meant. Disciple means "learner"—one who was learning through personal association with Jesus, what it means to live. It is very simple yet it is very far-reaching. It means that we accept his ideas and ideals of life and seek to live up to them and that we dedicate ourselves to his great work of bringing all people everywhere to live that way. It means too, that we will keep constantly learning more about him and his way of life, and speedily bring our life and conduct into fuller harmony with his way.

### III. Come and See.

There is only one way anyone can ever come to understand what it means to follow Jesus and that is by following him. When Andrew and John inquired of Jesus, "Where abidest thou?" His answer was, "Come and ye shall see!" When Nathanael would have argued that Jesus could be no prophet since he came from Nazareth, Phillip's only answer was, "Come and see." And no one can explain what it means or begin to describe the friendship and leadership of Jesus in one's life, to feel the inspiration of his ideals and purposes, until that one "come and see."

Come and see how much better kindness works than hate. How much better it is to give than to receive. The church's business was not merely to preach, but to effect as wide-reaching a religious education as possible, to make religion the dominating fact of consciousness and also unconsciousness, so that we shall live a religious life, do our work in a religious way, and all choices, all decisions brought into captivity, to obedience to Christ. The early history of the church shows that its rapid growth was not the result of one man's preaching, not the work of any number of men, that brought in so many new believers; it was the spirit and life of this Christian communion as a whole, with its faith and love and joy, and its deep sense of God's hold upon those who come into contact with them. It was life touching life, inspiring life, and helping that life to its true and blessed expression.

"Oh Master, let me walk with Thee  
In lowly paths of service free;  
In work that keeps faith sweet and strong,  
In trust that triumphs over wrong;  
In hope that sends a shining ray  
Far down the future's broadening way;  
In peace that only thou can'st give.  
With Thee, O master, let me live."

### CENTRAL FIRES. Romans 8:1-17.

So long as things that give warmth to the soul are kept up and in force we can meet many a chilling gust of circumstance and not mind very much, but when the central fires of worship and prayer and service are shut off, the atmosphere changes rapidly. All went well enough as long as we fed the great interests of our spirit. To do this was not always a bit more interesting than the care of a furnace, but none the less the work was done.

The mind was fed with new books or thoughts and though we did not always know just when or how they were transmuted into mental glow, the mind through them became equal to many a conflict, many a fear and felt a certain joy in meeting these things.

### I. The Prayer Life.

We kept up our prayer life, and though often enough we felt no ecstasy, and our prayers were never good enough to give us any peace, somehow our daily difficulties and ills and woes proved surmountable. We could get on quite well. We could not match each prayer by an accurate and definable fulfillment, but the praying itself did match a whole series of wintry situations and experiences which otherwise would have chilled and discouraged us. We could leave entrance to chilling blasts of a contrary sort, after we had just set in operation the central fires of warmth-giving influences. "It is good for me to draw near unto God."

Tyndell tested the doctrine of material atheism and said, "I have noticed during years of self-observation that it is not in hours of clearness and vigor that this doctrine commends itself to my mind." Bleak views and aspects of life often bang up against us and "freeze the genial currents of the soul" but not "in hours of clearness and vigor."

### II. The Heat Shut Off.

The heat shut off goes further and acts more rapidly than the cold let in, with our lives as with our rooms. The early Christians did not feel their great new experience as a set of new advices and specifics with which to meet each detail of life and danger and temptation. But they did feel in ways that took long to describe that a whole new view of life had been given to them, a great new background had been set behind everything they did and all that they were. They were faulty and sinful, but something, the central fires of faith had been kindled that inspired and recreated when Christ came into their lives. The love which they had for Jesus Christ—who first loved them, was not admiration, not affection. It was a wave, a warmth of gratitude, as elemental and irresistible as when the mighty deep turns again home, let loose by the news, the tidings which he bore them as to the heart and disposition of God.

We can go about shutting up this or that window or protecting ourselves against this or that cold draft, and there are directions in life from which the air always blows cold to us, personal and circumstantial directions. Our main protection must always be some inward warmth. Let the heart be warmed and we can even find exhilaration in the winds. "David strengthened himself in Jehovah his God." We can leave many windows open, we can expose ourselves to many a chilling current if our hearts are warmed and fed with the great central supply. But without that, courage fails, the life forces are in retreat. We can only cower before circumstance. Life slowly becomes too much for us. Sometimes Christ's great earnest words seem too big for us. We prefer to take some

lesser words just fitted to some passing and specific distress. Then the time comes when the great, seemingly vague, words such as, "I am . . . the life" are none too large for us.

"This life of which our views are scant,  
More life and fuller, that we want."

"If Winter Comes" in, friendships grow cold, still we can cultivate new and beautiful growths in the heart, if we let Christ furnish his great companionship. He might well have said, "I have heat that ye know not of."

Ours is a cold, bleak world until measures are taken against it spiritually, and then we know that there is possible a victory that overcomes the world, "even our faith." We, like Mary, "have chosen the good part," which shall not be taken away from us.

#### SUPREME VALUES. Matt. 13:44-52.

The Kingdom of God is a growth in the world and it is a growth against fierce opposition. Many years ago there was a great painting by Vedder exhibited in some of our great cities. He called it the "Devil Sowing Tares." In front of the observers there was a bare and rocky slope curving upward like another Golgotha to an upright post, at the base of which the letters, I-N-R-I, showed that it was the foot of the cross. The whole atmosphere was dark, mysterious, lowering, set in a lurid light. But the cross was the center of redeeming influences that streamed from it down the eastern slope of Golgotha into the cold, dark world around. Off toward the horizon there were faint streaks of breaking light. But directly in the foreground was Satan with a malignant leer upon his face. Within one brawny arm he held a pot of gold, and with the other he was throwing coins of different size and shape as a sower flings his seed, up toward the cross. He was seeking to poison the very fountain of redemption. He was setting gold to work against the gospel.

It was the painter's parable of the church's trial in the present age. The devil's assault was not upon the slums of great cities, but upon Christian churches and Christian homes. Against the influence of Christ he was planting the charm of riches, the seduction of luxury and the fierce temptation of worldliness.

#### I. The Value of the Kingdom.

The seriousness of this graphic symbol is beyond question. The notable picture shows in striking manner, the devil's shrewdest and most dangerous attack upon the Kingdom. But we are cheered by the promise that Christ's Kingdom will surely come in spite of all evil forces against it. As to the value of the kingdom in the eyes of those who have found it for the first time, we have the testimony of many of the followers of Jesus, both in his day and since. Paul found the message of Jesus so compelling that he gave up all that was dear to him that he "might know Christ," and spent his entire life in spreading the good news. There was Augustine, a rich young noble, who seemed to have everything that heart could desire, yet was restless in the midst of plenty. He longed

for something—he knew not what. But when the spirit of Jesus possessed him, when he had found the Kingdom of Heaven, he gave up all he had to enter into it. The literature of our modern missionary enterprises is full of cases of men and women who have found in Christianity just what they were seeking and that which they most needed to give them happiness. Some have been searching everywhere like Lilavati Singh of India; and at last like the merchant looking for the goodly pearl have come upon the gospel of Jesus. Others, like Pastor Inoreye of Japan, have gone idly to hear some speaker's message, but have found a treasure hidden in the field, and Samurai that he is, sold all to buy that place.

#### II. The First Duty.

This then is the first duty of a Christian teacher—to awaken in others a passionate desire for the Kingdom. He confronts many lives that have no objective whatever in their living. They eat, they drink, they marry, they are given in marriage and they die. Their experiences are without meaning to themselves or to others. The teaching task of Christianity is first of all, to open up to this great mass of humanity a purposeful life, to help them to find something worth living for—a vision of the kingdom as the highest goal and the deepest meaning for human existence. He must help them to see that all other objectives are secondary to this, that here alone is a cause inclusive enough to call out the supreme energies of life. Our task is to arouse youth to engage in the service of the Kingdom, with the same passion that men follow the pursuit of power. Our further task is to get the world so organized that it counts the development of the ideal proclaimed in the gospel of the kingdom as its supreme objective. Before the way can be found, men must be convinced that this is the supreme value to be sought. We must teach that life is not a chase for a forever-impossible personal happiness but a field for endeavor toward the happiness of the whole human family.

#### ONLY A CHILD. Matt. 2:1-2.

At Christmas, more than any other time, the best that there is in men and women, comes to expression. The crust of worldly thoughts and cares, the slow accumulation of the days which fall upon us like gathering dust, is broken and brushed away. There is a sweetness in the atmosphere to which the spirit cannot but respond. The bright pure light of the Bethlehem star shines brightly upon our pathway. Our wells of life and love and laughter flow free again in the gardens of many hearts, trodden too often by the rude feet of religious carelessness. For this day, at least, the diviner and more fragrant flowers spring.

Christmas brings back the heavenly poetry to our common prose. Our imagination goes back to that quiet night that wrapped the walls of Bethlehem, and if there is in our souls any true poetry of spiritual devotion—and who at Christmas time can wholly lack it?—then we understand that in no less terms than those that are used in

the gospels, could the glory of Christmas be proclaimed. There, in the town, while the poor dull world sleeps, unregarding, a little child is laid in His mother's arms. There is the miracle and mystery of all new life; but there is something more. It is life coming as never a soul had come before, to bring the full beauty of God's meaning into the experience of men.

#### I. A Divine Appeal.

Christmas is a divine appeal. The birth of Christ was announced by angels and it was celebrated by an angels' choir. Their message is above and beyond all human messages. There are human prophecies and there are divine; but all are made real by the divine element in them. Whatever comes from heaven is authentic, and will surely be fulfilled. More real to us than the things we see, is our confidence that some sweet day the peace of heaven will pervade the earth and that hatred and strife and bloodshed will give place everywhere, to goodwill among men.

#### II. The Human Appeal.

The Christmas appeal is also human. It glorifies humanity. It teaches us how great and how splendid a thing our human nature is. Jesus Christ, our Saviour, was born in the form of a human child. He came to live for awhile in human flesh. This is the highest possible tribute to our humanity. It is glorified as a temple of divinity.

Christmas is an appeal to childhood. It is intended to teach us that the little child is forever in our midst. Our Heavenly Father is making His appeal to selfish and sinful men and women at Christmastide, by the Christ-child, "lying in a manger."

#### III. The Reason for Christmas.

There is only one reason for Christmas—the fact that a child was born that day, by whom all the nations of the world were to be blessed. The giving of gifts and the holy holiday with the glad greetings, are so many little glad gestures on the part of men to one another, that it is a day beyond all others dedicated as a gift day. It is the Gift that matters. Trees, glittering toys, holly and beribboned packages, Christmas dinners, visits, merry greetings—what are all these but the "loving our brothers as ourselves," because our whole selves go out to God for His gift of the Bethlehem child in the manger! There is the supreme joy that nothing can take away.

Rightly approached, no child will lose his affection for the "little Jesus in the manger" or his personal gratitude for this greatest of Christmas gifts. Long after his Christmas toys are broken, that feeling will remain fresh and unfaded, the appeal of the Christ-Child, "wrapped in swaddling clothes" and lying in a manger.

"He was a Baby, very small;  
He drifted into sleep  
Among the restless, lowing kine  
The little lambs and sheep;  
And Mary's tired, glowing eyes  
Looked past his downy head  
And did not see the manger place—  
She saw fair dreams instead.

\* \* \*

She did not think of crosses black  
Against an angry sky—  
She saw instead, a golden throne,  
Serene and proud and high!"

## Sermons

### *The Bells of Bethlehem*

REV. DAVID JAMES BURRELL, D.D., LL.D.

Text: "For unto us a child is born, unto us a Son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, the mighty God, the ever-lasting Father, the Prince of Peace." Isa. 9:6.

The Word of the Lord is yea and amen. When he told Adam, who had been beguiled by the serpent, that "the Seed of Woman" was to come in the fullness of time to bruise the serpent's head, he meant it. But the years dragged their slow length along until centuries had passed, and still he came not.

#### I. The bells.

The shadows deepened into an Egyptian night. Then Isaiah rang the chimes of prophecy with a gladsome sound, and hope revived.

But Isaiah the bell-ringer could only foretell. The weary world must still be waiting while seven centuries drag their slow length along. Then the hands on God's dial point to the hour, and the clock strikes.

In Bethlehem of Judea a woman is crooning a lullaby to her child lying in a manger. God has

not forgotten to be gracious. This is the long-looked-for Messiah "whom kings and prophets longed to see and died without the sight." The song of the angels, "Glory to God in the highest, peace on earth and good will to men," is but an articulation of the far-away bells of prophecy.

The Angel of the Annunciation had said to Mary, "Thou shalt call his name Jesus, for he shall save his people from their sins"; and this was what they christened him.

And here again we observe the fulfilment of prophecy; for what is "Jesus" but all his ancestral names rolled into one? Listen to the five reverberating strokes of Isaiah's bells:

1. First note. "He shall be called Wonderful." Wonderful in birth; as it is written, "Great is the mystery of godliness; God is manifest in flesh; the angels desire to look into it." Who shall explain the interweaving of deity and humanity, as warp and woof, in the fabric of this Child wrapped in swaddling bands and lying in a manger? Yet upon those swaddling bands is written Immanuel, God with us.



Wonderful is his life—a life briefly comprehended in this monograph, "He went about doing good"—a life so blameless that he who lived it could challenge the world to lay anything to his charge—a life so immortal that its influence along the centuries shines brighter and brighter unto the perfect day.

Wonderful is his death; for never man died like this Man. He tasted death not for himself but for every man. He was innocent of sin, yet he bore the burden of the world's sin until his great heart broke under it.

Wonderful is his resurrection; for by the power of an indwelling life he triumphed over the king of terrors, and, ascending up on high, took captivity captive that he might forevermore give gifts unto men.

Wonderful—most wonderful—is his life after death; for now he sitteth upon his throne high and lifted up, directing the course of current events. "Is it not amazing," said Napoleon, "that whereas the ambitious dreams of Caesar and Alexander and myself should have vanished into thin air, a Judean peasant should be able to stretch a dead hand across the centuries and control the destinies of nations and the children of men?"

2. The second note. "His name shall be called Counselor." That is to say, he shall answer the world's need of counsel. And what do men want but to know the way—the way of truth and righteousness—the way back to God? If ever thou standest at the crossroads, unable to discern betwixt the worst and better reason, behold, thou shalt hear a Voice behind thee saying, "This is the way, walk ye in it." And if thou knowest not the Voice, remember the words of the Lord Jesus, how he said, "I am the way, and the truth and the life; no man cometh unto the Father but by me."

3. Third note. "His name shall be called the Mighty God." When Moses desired to see God's glory he hid himself in a cleft of the rock and saw nothing, heard nothing but the rustle of a garment as the Lord passed by. Come now to Bethlehem and behold the hiding of his strength! Is proof demanded of the Godhead of Jesus? Leave that to the theologians. For us the breaking of the day requires no proof. It is enough that the joy of the morning quivers in the air, that the time of the singing of the birds is come, that the eastern sky is radiant with advancing light, that the world grows brighter under the influence of the Sun of Righteousness with every passing day.

4. Fourth note. "His name shall be called the Everlasting Father." How then shall he be the only begotten Son? In the mystery of the ineffable Trinity there are not three Gods, but three persons in one; and Jesus is "the fulness of the Godhead bodily." As Ulysses, returning from wars, unbuckled his armor that his children might know him, so the Father unveils himself in the person of his incarnate Son. "Show us the Father," said Philip, "and it sufficeth us." And Jesus said, "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father. How sayest thou then,

Show us the Father? Believest thou not that I am in the Father and the Father in me?"

5. Fifth note. "And his name shall be called the Prince of Peace." His Gospel is the Gospel of Reconciliation; of reconciliation between God and man by the blotting out of sin, and of man with his fellow men by the Golden Rule which is destined to bring in the Golden Age. How, then, after the lapse of nineteen centuries, should the nations be now arrayed against each other? The day does not dawn with a sunburst. In due time he that shall come will come and will make no tarrying. But the way to ultimate peace is over many a bloody field. "I am come," said Jesus, "not to bring peace but a sword"—a sword that shall ever leap from its scabbard when the beacons of justice and humanity are kindled on the hills. Meanwhile progress is a fact, and history is not a closed book. The royal standards onward go.

## II. The anointing of the King.

The message of the prophetic bells is followed by a Voice proclaiming the investiture of the Messiah with a threefold authority.

First: "The government shall be upon his shoulder." The picture is of an Oriental sovereign bearing the key as the symbol of his rightful reign. The authority of Jesus is thus accredited by a voice from heaven, saying, "This is my beloved Son; hear ye him!"

Second: "Of the increase of his government there shall be no end." There has never been a year or a day since the advent of Christ that has not witnessed such an increase of his authority. All Christendom was at that time embraced in a little patch of sunlight on the eastern shore of the Mediterranean, which has widened, in the logic of events, until it covers the whole of the civilized world. The feeble band of five hundred that gathered on the Mount of Ascension has multiplied into some hundreds of millions; and others are continually falling in. God never fails, and his armies never retreat. The glory of the Gospel is destined to cover the earth as the waters cover the sea.

Third: "His Kingdom shall be established from henceforth even forever." History is a long record of transitory power. Thrones and dynasties have risen, flourished, and tottered to their fall. The thing that hath been shall be.

But of the government of Christ, which is being "established with judgment and justice," there shall be no end.

III. The supreme guaranty. The ultimate and perpetual reign of Christ is secured by an inviolate troth, in these words: "The zeal of Jehovah of hosts will perform it." Here is but a variant of the old-time covenant. "When he shall give his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand." Our Lord "sees of the fruit of travail of his soul and is satisfied." The twelve gates of heaven are daily thronged with processions that enter in his name to join with the "ten thousand times ten thousand and thousands of thousands" of saints triumphant who sing the new song, "Worthy art thou to receive

honor and glory and power and dominion; for thou hast redeemed us by the blood and made us to be kings and priests unto God forever and ever!"

It was a far cry from the protevangel in Paradise to the ringing of Isaiah's bells; and another from Isaiah to the song of the angels on the Judean hills; and still we await the coming of the Prince of Peace. But the hands on God's dial never turn back. "The kings of the earth set themselves and rulers take counsel together, saying, Let us break his bands asunder, and cast away his cords from us! He that sitteth in the heavens shall laugh!" By that burst of divine laughter let us quicken our faith. The decree has gone forth, "Thou art my Son; this day have I begotten thee!"

This child in swaddling-bands is that "weakness of God which is stronger than men." The little hand that lies so helpless on its mother's breast will shake the pillars of Caesar's throne; for all power is given unto him in heaven and on earth. His birth is an invasion. The querulous king who wrote the superscription on his cross wrote better than he knew: "Jesus Nazaret Rex Judeorum."

Behold the King of the whole Israel of God! Lift up your eyes round about and see. Who are these that fly as doves to their windows? The ships of Tarshish, the dromedaries of Midian, the flocks of Kedar; they all minister unto him. The kings of the earth shall bring their glory and honor unto him.

But "when he cometh will he find faith on the earth?" No; men's hearts will still be failing

them for fear. Nevertheless the government is upon his shoulder; and of its increase there shall be no end until his throne is established from henceforth even forever. Meanwhile the star of Bethlehem is the star of destiny; and all the Wise Men will follow it.

Fall in therefore and lend a hand. The chimes ring clearer every day. The Christmas fires are burning in a million homes. The heart of the world—a happy world despite its burden of sin—gives back the minstrel's song.

The path of progress must needs be over an undulating country; but it leads right on to the Golden Age. Wherefore let the sons of Asaph raise the tune, "Joy to the world, the Lord is come!" Laugh on, O children, at your happy firesides; dance round the Tree of Gifts, and lead your elders in the service of praise. Noel! Noel! Let hope revive beneath the lurid skies and faith discern the coming of the Truce of God.

"Ring out, wild bells, to the wild sky!  
Ring out the old, ring in the new!  
Ring out the false, ring in the true!

"Ring out old shapes of foul disease,  
Ring out the narrowing lust of gold,  
Ring out the thousand wars of old,  
Ring in the thousand years of peace!

"Ring in the valiant man and free,  
The larger heart, the kindlier hand!  
Ring out the darkness of the land;  
Ring in the Christ that is to be!"

## *In the Very Nick of Time*

REV. W. FRANKLIN HARKEY

"But when the fulness of time came." Gal. 4:4.

The Apostle says, "but when the fulness of time came, God sent forth His Son, born of a woman, born under the law, that he might redeem them that were under the law, that we might receive the adoption of sons." In this one sentence is summed up the purpose of God in the Incarnation. God does not need to hurry. His plans are scheduled according to time. A day is as a thousand years in the sight of God, and a thousand years are as a day. How wonderful is the movement of God in history! Man's plan is to take short-cuts and by-ways to accomplish his purpose. God can afford to wait the opportune time for accomplishing his will.

When we come to the entry of Jesus into the world we are told that it was in the fulness of time, in the very "nick of time," not too early nor too late. He stands there in time some two thousand years ago as the Mediator between God and man, and He is still occupying that position. God could not come down to man, save through Jesus, and man could not go to God, save through Jesus. So, the Apostle says, "in the fulness of time;" the hands on God's dial pointed to the exact hour.

Herein is presented God's purpose to redeem man from sin and adopt us as sons and daughters. What made that world of two thousand years ago

the opportune time for God's intervention in human affairs? As we analyze conditions we will see some of the elements that made it the opportune time. And from that we shall see that our life today needs Jesus and His overflowing life no less than the first century. The Advent season will be meaningful as Jesus finds hospitality in each of our hearts.

1. Elements in the Preparation for the Coming of Christ.

The elements in the preparation for the Advent bear careful study. As we analyze these elements we find that our day is also an opportune time for Jesus to come.

First of all the folly of sin had been realized. The world had reached the limit of sin. All classes reveled in luxury and licentiousness; vice was rampant and on all sides men had given themselves over to lust and passion. Steeped in vice and iniquity everywhere people were giving themselves over to frivolity and pleasure. The malady of sin had come to a head. Corruption was on every hand. Home life was debauched. Public life was oftentimes a scandal. Men lived for self. There was a cry for satisfaction, but there was no help. A physician was needed, but there was none to be had. The world was without hope and without God.

Our life today is not foreign to the life of Jesus' day. Sin is our big problem. Everywhere, we too can see the blighting effect of sin on life. But for the saving power of righteousness we hesitate to say what our life might become even in America. On all sides are the evil plottings of men and women who would destroy virtue and make a mock of truth. There are ills in the body politic that need to be rectified. The individual life needs the cleaning power from sin. We are not without the cry today: Is there no balm in Gilead, no physician there?

Moreover, when Jesus came faith in the false religions was dying out. On every hand there were temples but these were deserted. Want, desire for reality was everywhere, but there was none to help. The gods of Rome were impotent, their temples forsaken, and their priests were ignorant and corrupted. The religion of the Jews had become a mere form, the spirit of it was dead. Nero lived in a golden house and the Empire was fast decaying at the roots. A Roman governor, Pilate, shocked the audience chamber, in the presence of Jesus when he said: "What is truth?"

One may look about him today for corresponding conditions. On many sides are the worshippers of success and those who have made money their supreme goal. We need not so much to be freed from the worship of false gods as we need the rebirth of religious faith.

Another element in the preparation for the coming of Jesus we see in the contribution of the various nations. With all the forms that had crept into the worship of the Jews they still maintained the idea of the true God. The idea of one God and only one was by no means a small contribution. Israel maintained this treasure for the appointed time.

The Greeks made a large contribution in the gift of a language that was to be the vehicle for the communication of divine truth to the world. Through the medium of that language we have received the Gospels and Epistles.

Rome's contribution was the solidarity of the world. Having subdued the world, the Caesars had built magnificent roads to all parts of their vast provinces for the transportation of their legions. Over these splendid roads a little later were to travel those who bore the message of a redeeming Christ to the world.

In our day the world has become one vast whispering gallery. Modern invention has brought to the door of the church new vehicles for transporting the Gospel. In the fulness of time God has spoken to us.

## 2. The Medium Through Whom God Works.

"God sent forth His Son, born of a woman, born under the law." The announcement to the humble shepherds was by an angel who said to them: "Be not afraid; for behold, I bring you good tidings of great joy which shall be to all people: for there is born to you this day in the city of David, a Saviour, who is Christ the Lord."

The Incarnation is God speaking in answer to man's need. Christ came in the hour of supremest need. We are likely to think that Jesus was born

amidst singing and the ringing of bells at Bethlehem. It is true, the heavenly choir heralded His coming, but conditions surrounding His birth were tragic in the extreme. There was no room for His parents in the inn, and our Lord was cradled in a manger. Throughout His life He was ever in contact with the lowly and humble. He touched life at its every point of need. No life was beneath His notice, and none were beyond His power to reach and redeem.

Ours is an age of spiritual hunger and political discontent no less than the age to which Jesus came. Men today look for satisfaction. They look for some medium through which their fullest life may be realized. Too often Jesus is shunted aside without due consideration. Our age will not find satisfaction apart from Jesus. He has been set forth by God to satisfy the needs of men and women.

"Starlike comes Love from out the magic East,

And turns life's famine to a constant feast;

Christ changes tasteless waters into wine—

The humblest life that lives may be divine."

If we in our mad rush of life hear not the voice of God, if we accept not His Son, where will we turn for hope? The nations talk of outlawing war. Surely that is a worthy purpose. Will they abolish war through mutual understanding or through the medium of covenants? No one believes that these will be sufficient. But, the message of the Advent makes a difference: "Peace on earth and good will to men." Some still call Jesus' principles impractical, impossible, chimerical, but to those who have attempted to put them into practice nothing is more real or satisfactory. It is not for naught that we see today that life's fiercest struggles are still fought in the light of Jesus' truth and revelation.

## 3. The Purpose of the Incarnation.

The purpose of the Incarnation is revealed: "that he might redeem them that were under the law, that we might receive the adoption of sons." Our Lord's own statement of His mission was concisely given in Luke's Gospel:

"The Spirit of the Lord is upon me,

Because he anointed me to preach good tidings to the poor:

He hath sent me to proclaim release to the captives,

And recovering of sight to the blind,

To set at liberty them that are bruised,

To proclaim the acceptable year of the Lord."

When Jesus came religion was in a state of chaos. Faith had died out in men's souls. There was no certitude. Men sought for new gods in the hope of finding that which would bring satisfaction. Man was unable to save himself by obedience to law, even as he is unable now. Conscience was an unsafe guide. Jesus came that He might bring a new life into the hearts of men. That was what the world needed and Jesus came that He might release those who were in bondage to sin. He is the hope of our life today. He is the hope in an international way. He is the hope for the nation, and he is the hope for the individual life.



Wonderful has been our material growth as a nation. Covering a brief span of a hundred years, we have leaped forward out of primitive conditions into prosperity such as the world has never seen. To keep pace with our material progress we need a new birth of religious fervor. Unless we do keep our spiritual ideals we are doomed. Unless we can imbue man with the spirit of love and brotherhood these vastly improved conditions may become a curse instead of a blessing.

Christ comes at the Advent season. Second to that important event is the thought—*how will He*

*be received?* Unless hearts are opened in true hospitality to receive Him men will not receive the richest gift of all. But, to those who look for His appearing the Star which shone over Bethlehem will bring peace and satisfaction.

"The Star that rose at Bethlehem

Has never set! It glows for them

Who seek its light. 'Tis leading yet.

They see the Star—and they alone—

Who longed for it. For men like them

The Star that shone on Bethlehem

Will never set."

## The Grace of Liberality

REV. W. D. REID, D.D.

(Synopsis of Sermon on Stewardship)

"How much owest thou to my Lord?" Luke 16:5.

"Upon the first day of the week let every one of you lay by him in store as God hath prospered him." 1 Cor. 16:2.

"The Lord loveth a cheerful giver." II Cor. 9:7.

Many people think that an apology is due every time finances are mentioned in the pulpit. This idea is foolish and erroneous. Giving of our income to the Lord's work is just as necessary and as Scriptural a part of worship as any other. We say, "Let us sing to God's praise;" "Let us pray;" "Let us read God's word," and when the contribution plate comes around we say, "Let us give." The one is just as essential in the worship of God as the other. When a public meeting for the worship of God is announced and the notice "No collection" is attached, and is supposed to be an incentive for people to come, then one of the real vital parts of worship is omitted. When the Jew went up to the temple to worship Jehovah he was commanded to bring an offering in his hand. If that offering were not worthy of his financial standing, then no blessing could be his. The principle is true still.

Now, let us look for a moment at some of the *positive motives which influence us in our giving.*

Some give because it is *customary* so to do. The plate comes around, they throw in a coin or a bill because it is the custom to do so, and they think no more about it. Needless to say, no blessing comes to the giver who gives in such fashion.

Others give for *appearance* sake. "Other folks are giving, and it would not look well if we did not do likewise. If the names of the contributors are being published, all the more reason why our name should appear in the list." That is the person described by Jesus in the phrase: "Doing their alms before men to be seen of them." He also said: "They have their reward" only in their momentary popularity with men. Nor does any blessing follow that sort of giving. Others give only when their *emotions* are touched. Their giving depends largely upon the strength of the appeal that is made. If a sufficiently strong case is made out the money is forthcoming; if not, it remains in the pockets of the audience. No one of these is the proper method or way of giving, and this brings us naturally to the question:

"What is the *satisfactory method of giving to the Lord's work?*"

Paul says: "Give *systematically.*" "Lay by each week, as the Lord has prospered you." The idea here is to look over your income, decide what proportion of it should go to the Lord and His work, and then deliberately set it aside for that purpose. When a person does that, then giving becomes a real means of grace to the soul. If every person did this, the church coffers would be full to overflowing. The church weekly envelope is undoubtedly the best plan for contributing to the church as well as to the Missionary Budget. Let us make up our minds deliberately what we *ought* to give for the upkeep of our church, and also for the Church's missionary work, and then steadily give that amount right through the year.

This naturally leads up to the question: "*How much should I give to the Lord's work?*" Giving should not only be systematic but proportionate. Paul says: "Let every man give as the Lord has prospered him." In God's sight the amount given is not nearly as important as the sum left behind. When Jesus saw the rich men casting their large gifts into the treasury of the Lord, He was deeply interested. When a poor woman stole up and put in half a cent, he said: "She hath put in more than they all." She had put more sacrifice into that half cent than the rich men had put into their thousands.

I have often been asked by earnest, conscientious people: "What is my duty in this matter?" That is a question no one can answer for another. It is a matter between the individual and God.

In the Old Testament one-tenth was demanded for the upkeep of the Levites, and another tenth for the sacrifices and feasts. That made one-fifth of the whole. Of course we believe that the Old Testament laws are not binding upon us today; still, can we afford in this Christian dispensation to fall below them? The essential principles of the Old Testament have never been annulled, and Jesus approved of the tithing system. When speaking about the tithing of the Pharisees, He said: "This ought ye to have done." And it seems to me that the minimum that any Christian should give to the Lord's work should be one-tenth of the income. Even the heathen bring the tithes into

(Continued on page 338)

No. 1 of a series: WHAT YOU SHOULD KNOW BEFORE BUYING AN ORGAN

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*should our organ be*

is often asked by  
organ committees

IT is not easy to decide how large an organ should be. It will depend on the musical culture of the congregation and the size of the church. Even the amount of money available is not a safe guide, for it is sometimes better to put off buying a new organ, rather than get one that is insignificant and weak.

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To achieve variety and volume of tone in one organ is no small task. It requires years of experience. What some of the difficulties are and how they are overcome is interestingly told for laymen in a folder "What Size Should Our Organ Be?" just issued by *The Hall Organ Company, West Haven, Conn.*

# HALL ORGANS

# Prayer Meetings

REV. ERNEST H. SHANKS, Ph.D.

## THE EPISTLE TO THE PHILIPPIANS

### Introduction:

This is the Joy-Book of the Bible.

Note the use of the words "Joy," "Rejoice," throughout the book.

This church was the result of Paul's first visit to Europe.

Here he found Lydia.

Here the demon-possessed girl was saved.

Here Paul and Silas had been thrown into jail, after whipping, and the jailer and his household were converted.

Some think that Philippi was the home of Dr. Luke.

What a charter membership for a church.

Paul visited this church several times.

Have these facts in mind as you read the chapters.

### Suggestion:

Read the verses (time will not permit reading them all) and make the comments as you go along.

These outlines, in the way of comment, are only suggestive.

"Paul's Joy in Christ," A. T. Robertson (\$1.50), is one of the best things we know for a "Study in Philippians."

Prof. Robertson says, "Nowhere is the tender side of Paul's nature better shown than here, his delicacy, his courtesy, his elevation of feeling, his independence, his mysticism, his spiritual passion."

### Joy In the Midst of Suffering

December 5,

Written during imprisonment in Rome.

Probably in the year 64 A.D.

Occasion for the letter is given in Chap. 4:10-18.

1:1, 2. Salutation.

Note the word "greeting" (so common) is not used, but implied.

Paul was in Rome where he "fought with beasts."

He sends greeting to the church which grew out of his imprisonment in their city, "amid persecutions."

"Grace . . . and peace."

Paul knew what conflict there was between the kingdom of God and that of the world.

Christ and Caesar are not in concord.

The "children" of Caesar will make the "children" of Christ suffer. (cf. John 16:33.)

1:3, 4. Every memory of them was ground for thankfulness; and this memory was constant and in every prayer.

1:5. A brother pastor once said, "I am praying for you and so have fellowship in your work for Jesus."

1:6. Paul was sure of one thing.

That "He (The Holy Spirit? We think so) which had begun the good work."

It is by the Spirit that we are inducted into the new life.

By Him we are baptized into the Body of Christ. (1 Cor. 12:13.)

"He will perform it."

1:8-11. The "pastor-heart" of Paul.

Note "The day of Christ," in verses 6 and 10.

1:12-18. Paul's suffering and what comes of it.

It is evident to all that he suffers for Christ, and so their boldness is increased.

Even the words of "scoffers" are used to publish the gospel.

So Paul rejoices in his enemies for they spread the truth by their attacks.

They carried the message into Caesar's (Nero's) court.

1:19-20. It takes grace to carry through and "not be ashamed" when one's foes are so powerful and active.

1:21-24. "For to me to live is Christ."

The "dying" will take care of itself as we live Christ.

Never worry about the dying: go on living.

1:25-30. The important thing is "becoming conversation" and conduct.

To be unafraid of one's enemies.

Knowing that "They that live godly shall suffer."

Do not forget the words of Jesus, "Blessed are ye when men shall persecute you."

Note the word, "joy" and "rejoice" in verses 4, 13, 25, 26.

### The Exaltation of Jesus

#### Chapter II.

2:1-4. For verse 1, note Moffatt's translation.

"So by all the stimulus of Christ, by every incentive of love, by all your participation in the Spirit, by all your affectionate tenderness, etc.

Verse 2 "Give me the utter joy."

"Like-minded, same love, one accord, one mind."

"If your life is in Christ, your knowledge of Christ, speaks to your heart with a persuasive eloquence," etc.—*Lightfoot*.

"Let Christ speak to you in the hush and quiet."

—*Robertson*.

2:5-8. "In the form of God." Jesus speaks to the Father of "The glory I had with Thee before the world was."

"He humbled (emptied) himself."

"Nothing in this passage teaches that the



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Eternal Word emptied himself of either his divine nature, or his attributes, but only of the outward and visible manifestations of the Godhead."—*Scofield*.

2:9-11. Paul had gone down into the valley of darkness and suffering with Jesus.

Note. "Wherefore," and ask "Whyfore."  
"God also."

"God highly exalted Him."

"God gave Him a name." He had a name, a wondrous name. *Now more glorious.*

His name is above every name in heaven and on earth. His name Jesus.

Why should not men bow to that name?

Unbelief has more difficulties than faith.

2:12-18. Work out what God has worked in.

Working does not give salvation; but working carries through that which God has implanted by the Spirit.

With "fear and trembling" we seek to do His will.

"Blameless, harmless, without rebuke."

How much this is needed in this day. Preacher, preach it.

Was there ever greater need among—

"Crooked and perverse nations?"

"Shine, and hold forth the word of life."

There is something to live for. It is more than the pay you get.

On verses 17 and 18 Moffatt is very suggestive.

Though his life-blood must be poured out for their faith, yet he is glad, says the Apostle.

He congratulates them and says they must congratulate him.

2:19-30. "I have no man like-minded," said Paul of Timotheus. A great tribute.

Timotheus proved worth of Paul's confidence.

Verses 26 and 27 reveal something of the inner life of faith in Paul's company. Epaphroditus was raised up in answer to prayer.

Should we pray for the sick and expect answer? Surely.

But no instance in the New Testament of healing for pay.

Verse 28. "I sent him more carefully."

Taking care that he be able to make the journey, and not over-do.

Sometimes God's servants break down by overstrain.

Epaphroditus "was nigh unto death," for the work's sake.

Note "Joy," and "rejoice" in verse 2, 16, 17, 18 and 28.

\*If a great man came into the room, we would all rise and stand. If Jesus should come, we would all kneel.

\* \* \*

### Christ in Experience

#### Chapter III.

3:1-3. Let nothing spoil your "joy in the Lord."

(The chapter is a wonderful commentary on the Person of Christ. Especially verses 1 to 14, expressing Paul's yearning and his passion for likeness to Christ.)

"Finally. . . rejoice."

Joy is the dominant note.

Paul repeats it again and again, like beautiful strain in a musical composition.

"Beware, . . . beware, . . . beware."

"Look out for" these things.

"Dogs" will bite; "Evil workers," Paul calls "hucksters," 2 Cor. 2:17.

"No confidence in the flesh."

"The concision," Judaizers, would make circumcision essential to salvation.

3:4-6. Paul could lay claim to much "pride of the flesh."

He gives us the catalog of his advantages.

3:7-9. All earthly gain is loss:

The highest gain, the cross.

An old hymn, we used to sing went like this:

"Riches of earth I may not see,

God may prevent;

Riches of grace are offered me,

I am content."

"That I may win Christ."

That I may "be found in Him."

"This is my hope and righteousness."

Things that Paul had once counted, adding them up with miserly greed, to his credit, he has now come to discredit. It is as if he had made a catalog of them, and then he changed the headings: for gains, he changed the word credit to losses. He puts them all aside and starts over again: "to be found in Him," having won Him.

Of course Paul was already "in Christ."

So also are we in Christ and Christ in us.

But to be identified with Him is to make real His life in us. A passage in Galatians (2:17) is illuminative. On it note Scofield's paraphrase: "If we Jews, seeking to be justified by faith in Christ, take our places as mere sinners, like the Gentiles, is it therefore Christ who makes us sinners? By no means. It is by putting ourselves again under the law after seeking justification through Christ, that we act as if we were still unjustified sinners, seeking to become righteous throw law-works."

3:10-14. "To know Him, the power of his resurrection and even his sufferings," this was Paul's greatest desire for himself, and for them, too.

"That I may lay hold on that for which I was laid hold of by Christ." Moffatt translates it thus: "I have been appropriated by Christ."

Paul would seem to say that he himself had not yet "attained" to all this, but he "pressed on to attain."

3:15, 16. If any of our number would do this, let him be guided by the truth.

Dr. Robertson calls this: "Following the Road."

"Be thus minded . . . if otherwise minded."

Let God be the leader through the Holy Spirit.

In his letter to the Corinthians (1 Cor. 11:1),

Paul asks them "to be imitators" of him, for he also imitated Christ.

It is a good plan for us to follow our Guide.

Care to "speak the same things,"

Trying to "walk by the same rule," and

(Continued on page 334)

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**The Pentateuch: A Historical Record**, by the Rev. William T. Piltner, M.R.A.S., Sometime Missionary in Palestine and Syria, Member of the American Oriental Society. 647 pp. Marshall Bros., Ltd., London. Thirty-one shillings and sixpence. This learned work seeks to prove the historicity of Genesis, from the confirmations of its accuracy furnished by recent archeological discoveries; and thus to overthrow the conclusions of the Higher Critics. It gives over three hundred pages to a detailed discussion of the historical accuracy of the fourteenth chapter of Genesis in which the rebellion against Chedorlaomer and his subsequent fight against the kings of Sodom and the king of Gomorrah (in which Lot was taken prisoner and afterwards freed by Abraham) is recounted. Other sections of the work deal respectively with Abram in Egypt and in Ur of the Chaldees; Joseph in Egypt; Moses in Egypt; evidences of the life in Goshen; and the Israelites in the peninsula of Sinai. The conclusion it reaches is that "the strictly historical character of the Pentateuch is thus remarkably and indubitably established." This book is the fruit of years of scholarly investigation. It will confirm, from the side of the most recent archeology, the belief of all who hold the traditional view of the origin and nature of the Pentateuch; and it will give modernists a difficult task to refute its sustained and able argument for the historicity of the Pentateuch.

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**The Ancestry of Our English Bible**, by Ira M. Price, Ph.D. Eighth edition. 330 pp. Illustrated.

Harpers. \$2.50. A scholarly account of the MSS and versions of both the Old and the New Testaments which have been drawn upon for our English versions. It tells why certain books, such as are in the Apocrypha, were excluded, and why others were included, in our English Bibles. It tells the story of the discovery of the great Bible MSS, especially the Sinaitic, and where these MSS are now kept. In short, the book covers the whole thrilling history of the various MSS and translations, which made possible the English Bible of today.

**An Introduction to Biblical Archeology**, by George S. Duncan, Ph.D. 174 pp. Revell. \$1.75. The author is Professor of Egyptology and Assyriology in the American University, Washington, D. C. He gives a brief account in the first three chapters of archeological work now being carried on in Palestine and other Bible lands; and then devotes the rest of his book to a discussion of the bearing of these discoveries on some of the more important teachings of the Bible. Among these are: the creation, the antiquity of the earth and of man, the Paradise of Genesis, the flood, the table of the nations, the tower of Babel, Israel in Egypt, the Code of Moses and the Code of Hammurabi, and Hebrew architecture. He discusses also the recently discovered papyri in relation to the New Testament. Here is a book that every minister will plan to read, we hope, both for its confirmation and its interpretation of Scripture, from the recent discoveries of archeology.

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die for his vision of things to come." He believes that Jesus did perform miracles; he also in the continued life of Jesus in a "spiritual body," adding that "the great Christian church was built not on a lie, but on a truth." Murry regards Jesus' teaching of the Kingdom of God as His central conception. As to the new birth, Murry says: "In Jesus' teaching the rebirth of the individual man was a birth into a knowledge of God as Father." Mr. Murry is a genuine follower of Jesus, finding in Him the great Reality of religion, and believing in His abiding presence with all who believe in Him. In spite of his faulty portrait of Jesus, this is a great and significant book.

**The Parables of Jesus, in Their Relation to His Ministry**, by Willard H. Robinson, Ph.D. Hope College, Holland, Mich. 222 pp. University of Chicago Press. \$2.00. This book presents a new view of the parables and their interpretation. The author seeks to discover the definite situations in the life and experience of Jesus which called forth each parable, in order to determine the truth it taught for that particular occasion, and then to apply its teaching to the solution of moral and spiritual problems of today. He is aware of the objections which may be urged against this treatment of the parables and states and answers some of the most important of them. He is well read in the literature of his subject. He has made a fresh and striking contribution to that literature by this discerning, deeply thoughtful and spiritually refreshing volume.

**Deeds Done for Christ**, by Sir James Marchant. 335 pp. Harpers. \$2.50. This fine compilation of "deeds done for Christ" includes thrilling stories of martyrs like Polycarp, Origen, St. Perpetua and St. Felicitas; of home-land heroes, like Robert Raikes and John Howard; of missionaries, like William Carey, Hudson Taylor, David Livingstone and Dr. A. Schweitzer; of the Jesuits in America; of Grenfell, Father Damien and James Chalmers; of missionary heroines like Mrs. Ann Judson of Burma, and Mary Slessor of Africa; and of the great translators, like Steere, Carey and Kenmure. If you are looking for fresh, unhackneyed and stirring "illustrations," try this book.

**Once At Christmas**, by Harold Speakman. 43 pp. Illustrated, with illuminated page-borders. Abingdon. \$1.00. A charming Christmas story, told in the dignified phraseology of an earlier day; and with colored pictures and decorative drawings by the author. The story is that of a soldier, returning from the Holy War and looking forward eagerly to seeing his beloved sister, Millicent, only to discover that she had left the old home and that no one knew whither she had gone. After long searching, he found her most unexpectedly one Christmas Eve, and his weary search was happily ended.

**"Even Unto Bethlehem,"** by Henry Van Dyke. 103 pp. Scribners. \$1.50. Dr. Van Dyke tells here the story of Joseph and Mary's journey from Nazareth to Bethlehem—the first Christmas—and the journey back to Nazareth. He fills in with reverent imagination the blanks in the New Testament account. The author has gone over every foot of the journeys he describes. His charm of style, his knowledge of Palestinian customs as well as of the country itself, makes his story real as well as beautiful.

**American Lutheran Preaching**, edited by Miles H. Krumbine. 301 pp. Harpers. \$2.50. Twenty-five sermons, each by a leading Lutheran minister. They are of a high order, and stand comparison well with similar compilations of sermons by leaders in other denominations. As one would expect, the sermons are biblical. They exhibit some divergences in theological belief, which one who knows Lutheranism might not expect to find. These are able discourses. They are a

credit to the great Lutheran body to which their authors belong.

**The Steep Ascent**, by Robert Norwood, D.D. 197 pp. Scribners. \$1.50. Twenty-four Lenten meditations given by Dr. Norwood at his church, St. Bartholomew's, Episcopal, New York City. They describe the steep ascent through "peril, toil and pain" to Christhood. "Christhood," the author says, "is the human attainment of universal consciousness which Jesus described as eternal life." This is unusually good preaching; it is the product of a modern mind and of inner, mystic experience.

**The Fiery Crags**, by F. W. Boreham. 285 pp. Abingdon. \$1.75. "The fiery crags" were the gigantic rocks of Roaring Bay, reddened by the glory of the setting sun. This set Boreham speculating as to which were the real crags, when grey in the light of a dull day or fiery red in the glow of the setting sun. He decided that they were the latter; and so he gave this title to this volume. It contains some "impressions gathered in restful moments when life's commonplaces were illumined by the radiance that sometimes steams upon this world from worlds beyond." Here we have Boreham, the poet, illuminating and revealing the glory of the commonplace. These twenty-four sermon-essays are a fresh illustration of Boreham's style, fragrant and beautiful as a dew-drenched rose glowing in the sunrise. Boreham is the preacher's preacher. Read him, study his technique, catch his faith and vision, learn to love common folks as he does, and while you may never acquire the magic of his style, at least you will never preach a dull sermon.

**Affirmative Religion**, by Winfred Ernest Garrison. 292 pp. Harpers. \$2.00. The author is well known as one of the editors of *The Christian Century*. He writes constructively and from the modern point of view. He is no amateur theologian disturbed by changing viewpoints and crying out frantically, "What can one believe?" his is rather the calm assurance of one whose faith is affirmative because it is based upon religion's abiding values, tested and proved. This is distinctly a book for persons who are accustomed to doing their own thinking and who are searching for the essentials of Christianity. It will give them at least a sound philosophy of Christian living. He believes in a Christ-like God—that in itself is a great fundamental Christian affirmation. As to belief in immortality, Dr. Garrison says, "The affirmation of the fatherhood of God is in itself an affirmation of the value of human personality and a declaration of faith in its essential conservation."

**The Certainty of God**, by J. G. Gilkey, D.D. 220 pp. Macmillan. \$2.00. This is a helpful and illuminating discussion, by a liberal Christian, of certain disturbing questions raised by college students regarding the existence and nature of God. It ought to interest the average thoughtful mature person as it will all college students who may read the book. It strikes the note of reality, faces squarely intellectual and spiritual difficulties, and deals constructively with the question it discusses. The topics treated are: Do we really know there is a God; Is the sense of God's presence a delusion? Can we discover anything about God? Can we reconcile God's love and the world's pain? Where do we meet God in daily life? How does God speak to us? Does God have a purpose for individuals? How much will God do to help us? Can a person who has no sense of God gain one?

**Humanism and Christianity**, by Bishop Francis J. McConnell (M. E.). 153 pp. Macmillan. \$1.75. The central thesis of this volume is that "the intent of the Church of Christ . . . has always been to safeguard human values which the religious intuition of the Scriptures has seized as indispensable." This is a



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characteristic position of Bishop McConnell, who is devoting himself to the Christianizing of our social institutions, in the belief that it is a necessary and large part of the Christian message. He maintains that on the whole the beliefs and practices of Christianity do, as a matter of fact, work increasingly for the highest interests of humanity. He undergirds his whole argument with a Christian philosophy of the meaning and value of life.

**Reinspecting Victorian Religion**, by Gaius Glenn Atkins, L.H.D. 151 pp. Macmillan. \$1.75. The title is too big for the book. What we have here is a study of certain poems of Browning and Tennyson to discover their religious "messages." Within this limited field, Dr. Atkins has given us a piece of fine criticism and interpretation. It is not surprising that he has such insight into Browning and Tennyson: he has the mind and heart of a poet himself. His five chapters unfold a drama of life. His first chapter analyzes Browning's "Cleon," which he names "the prophecy of the unfulfilled;" his second, Tennyson's "Idylls of the King," which gives a picture of "the entangled soul;" his third, Tennyson's "In Memoriam," which unrolls a panorama of "faith and doubt;" his fourth, takes Browning's "Abt Vogler" and "Saul," to show faith triumphant; and his last, Browning's "The Ring and the Book," to reveal the working of "redemption." Both Browning and Tennyson were master poets in the realm of Mansoul.

**The Catholic Church and Confession**, by Rev. Leonard Geddes and Rev. Herbert Thurston. 104 pp. Macmillan. \$1.00. If you desire to get a clear understanding of the Roman Catholic practice of auricular confession, this is a good book to read. It presents the doctrine as held by the Roman church; its basis in Scripture; its place in the early and medieval church; and the practice as judged by reason and experience.

**Cosmology**, by James A. McWilliams, S.J. 243 pp. Macmillan. \$2.50. Cosmology is defined by the author as "a study of the general characteristics and basic principles of the material universe." The work exhibits great learning, searching analysis of many current scientific theories, and a remorseless logic which compels one to accept its conclusions once one has granted its premises. Among its topics are: the magnitude of the universe, teleology, inorganic evolution, monism, space, time, miracles, and the ultimate constitution of matter. Its philosophy of nature is, as one might expect, Aristotelian.

**Newman on the Psychology of Faith**, by Sylvester P. Juergens, S.M. 288 pp. Macmillan. \$2.75. This is a brilliant analysis of Cardinal Newman's "Grammar of Assent," in order to show Newman's position that assent in matters of religion rests on just as sure grounds as assent in matters of science; in short, that religion is as capable of proof as science. This book does a good deal to substantiate its claim that Newman had one of the most original as well as one of the most powerful minds among the great thinkers of the nineteenth century.

**Christ and Society**, by Rt. Rev. Charles Gore, D.D. 218 pp. Scribners. \$2.00. Bishop Gore's is one of the few first-class minds of today. Whatever he writes, commands profound respect even among those who dissent from his conclusions. In this volume he maintains the need of a peaceful social revolution, which shall be characterized by a new spirit rather than by new social laws; that this demands a change of spirit must come first of all from leaders of men and from them to the masses; and that Jesus Christ is the Saviour and Redeemer of Society as well as of the individual. He develops his thesis by a consideration of the teaching of Jesus, and its practical working in the early church, the medieval church, the reformation

church and in the industrial revolution. In the closing chapter, he proposes certain practical measures for putting the social teachings of Jesus into effect as soon as possible.

**Getting Acquainted With God**, by R. W. Barstow, D.D. 115 pp. Macmillan. \$1.00. Brief devotional suggestions, designed for daily use at some convenient time, perhaps at breakfast; and planned to develop the sense of reverence, of the presence of God, and the value of prayer. A brief New Testament selection is followed by a simple, direct prayer which leads naturally to the recital by all of the Lord's prayer. This little book, wherever it is used, will help to maintain family worship.

**Our Slumbering World, A Plea for the Awakened Mind**, by Edmund Noble. 301 pp. Holt. \$2.50. This is an arousing plea for a "divine discontent" with things as they are. The author writes in hope that through his book the powers of mind may be aroused to a further conquest of self, to a larger mastery and a wider application of the influences which make for individual, social, industrial, educational and political advance, and to that culminating triumph of thought over feeling . . . which is some day to humanize the planet without denationalizing its people and gives us a rationally organized world at peace with itself." In stirring chapters he asks his readers to think through with him such questions as our machine age, poverty and wealth, health and industrial losses, war costs, the place of free will in social organization, and certain lessons of history.

**Madness of War**, by Harold S. Brewster, D.D. 261 pp. Harpers. \$2.00. The author holds that Jesus was an out-and-out pacifist. He believes in non-resistance. He denies that war is of any permanent advantage. He despises the jingoists. He excoriates business groups which stir up war and profit by it. He is an idealist, pure and simple. He makes a tremendously strong case against war; but the Christian realist while disapproving war as strongly as Dr. Brewster, will probably feel that in a still imperfectly idealized world, war may be unavoidable at times.

**Masks In a Pageant**, by William Allen White. 507 pp. Illustrated. Macmillan. \$5.00. The author is the well-known, brilliant editor of the *Emporia (Kas.) Gazette*. Most of the men he describes in this entertaining and illuminating book were personally known by him. With each of the six of the Presidents, whose character, career and achievements he sketches, he had political relationships. Roosevelt and he were personal friends. He says these chapters are simply the expansion of reporter's notes—the raw material of history; but reporter's notes, as in this case, often give a more life-like picture of contemporary political figures and events than the historian is afterwards able to achieve. These biographical sketches are snapshots, accentuating perhaps moods of the moment; nevertheless they picture living men and humanity "on the march." His character studies of our presidents from Harrison to Coolidge, as well as of their policies and achievements, and of such politicians as Croker, Platt, Mark Hanna, Bryan, Alfred E. Smith and William Hale Thompson, are vivid and colorful. In these pages we meet them face to face; and we have from Mr. Allen "inside" information by which we may judge them.

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## Reviews

The great error of industry has been to see the wage-earner only as a producer. Not until it began to see him also as a consumer was it possible for a new philosophy of division to be imagined. The equally great error of the wage-earner has been to see himself only as a consumer, and it was not until he began to see himself also as a producer that it was possible for any philosophy of progressive division to act. There was nothing for it to act upon. These two revelations of thought have definitely occurred, and there is, for that reason, now the basis of a common language between capital and labor.—*Garet Garrett, Northwestern Christian Advocate.*

### F. W. NORWOOD ON AMERICAN PROHIBITION

Rev. Dr. F. W. Norwood, pastor of the City Temple in London, the pulpit made famous by Dr. Joseph Parker, is now in this country speaking in the interest of international peace. On last Sunday he preached in the First Baptist Church of this city in the morning and addressed a union meeting in the evening. On Monday morning he addressed the Anti-Saloon League in session in the Second Presbyterian Church and made a fine impression. He is a stocky man with a massive head crowned with a shock of black hair and a very pleasing voice and manner. He said at once he had been invited to speak on a technical question with which he had little acquaintance as they do not indulge in such legislation in England. This is his fifth visit to the United States and he had traveled through forty states. The first time he was here he found the country in a fierce debate over prohibition, and he found the debate fiercer with every return. However, he could not but notice some of the broader results of prohibition and he could not persuade himself that the abounding prosperity of the country was not due in no small measure to this policy. The money that had been going into liquor was now going into better things. He heard much of the violation of the law, but he could wish that London was as respectable in this matter as even New York. He hoped Americans would carry on and win out. The call for light wine and beer was fallacious and if these were granted they would be found to be no terminous and stronger drink would be called for and the bootlegger would still thrive. He urged us to fight for prohibition tooth and nail. They were watching us over in England and were not without hope that our example and victory would inspire them to do likewise. It was an admirable plea for a stranger to make and pro-

duced a profound impression.—*Presbyterian Banner.*

### SEX FILMS IN INDIA

India, subjected to western sex films, has entered official protest at the League of Nations. The Indian delegate at the session of the Social and Humanitarian Committee of the League, declares: "In India children are being shown films in which all the passions of pre-nuptial love are displayed. This is bringing about serious consequences and serious steps should be taken. The production of films whose sold object is to make money is something the League of Nations should put a stop to." Other delegates at the meeting recorded satisfaction at this stand.—*Christian Herald.*

### THE CHURCH GROWING BY MILLIONS

In the *Literary Digest* of October 20, 1928, is a summary of a statistical survey of Religious Denominations and their growth or decrease from 1916 to 1926, made by the census department of the Federal Government. The *Digest* says in part:

Church membership in the United States has increased over a million and a quarter a year for ten years, according to a Federal census. The Church is not only not suffering with pernicious anemia, as some of our diagnosticians have feared, but is radiating with health and rapidly growing.

"In a time of somewhat sweeping change in religious views," observes the *Brooklyn Eagle*, "it deserves note that the number of adherents to religious denominations should have grown so fast. Their proportionate increase has exceeded that of the population as a whole. While the entire population rose by some 17 or 18 per cent, the number of the religious rose by more than 30 per cent." In 1926, according to the official report of the Department of Commerce, there were 213 religious bodies, with 231,983 organizations and 54,624,976 members, as compared with 200 denominations reporting 226,718 organizations and 41,936,854 members in 1916, or a gain in membership of 12,698,122.

The St. Louis Globe-Democrat observes in a spirit of congratulation:

"And this during these ten years of social and economic upheaval that, as many thought, seemed to be undermining the moral foundations of society everywhere. Surely a growing Church, a Church that is growing faster than the people it serves, is not a declining Church."

"The Schenectady Union-Star says, "There is something back of this besides blind, unreasoning adherence to a mysterious symbolism. There is indication that a considerable cross-section of the

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Table Showing Increase In Membership of Twenty-Three Religious Bodies

	Membership		Increase
	1926	1916	
All denominations .....	54,624,976	41,926,854	12,698,122
Adventist bodies .....	146,177	114,915	31,262
Baptists .....	8,440,922	7,153,313	1,287,609
Brethren, German Baptists (Dunkers) .....	158,248	133,626	24,622
Christian Church .....	112,795	118,737	d5,942
Church of Christ, Scientist .....	202,098	---	---
Churches of Christ .....	433,714	317,937	115,777
Congregational Churches .....	881,696	809,236	72,460
Disciples of Christ .....	1,377,595	1,226,028	151,567
Eastern Orthodox Churches .....	259,394	249,840	9,554
Evangelical Church .....	206,080	210,530	d4,450
Evangelical Synod of North America .....	314,518	339,853	d25,335
Friends .....	110,422	112,982	d2,560
Jewish Congregations .....	4,087,357	357,135	3,730,222
Latter Day Saints .....	606,561	462,329	144,232
Lutheran bodies .....	5,258,623	2,464,538	2,794,085
Methodist .....	8,070,619	7,165,575	905,044
Presbyterian bodies .....	2,626,284	2,255,626	370,658
Protestant Episcopal .....	1,859,086	1,092,821	766,265
Reformed bodies .....	617,551	---	---
Roman Catholic .....	18,605,003	15,721,815	2,883,188
Unitarian .....	60,152	82,515	d22,363
United Brethren bodies .....	395,835	---	---
Universalists .....	54,957	58,566	d3,609

d indicates decrease.

American population, perhaps the preponderant weight of best public opinion, is affiliated with some faith or other. If anything, churches are

more vitally at the heart of social, philanthropic and charitable projects now than at any previous time. It must be remembered that many projects

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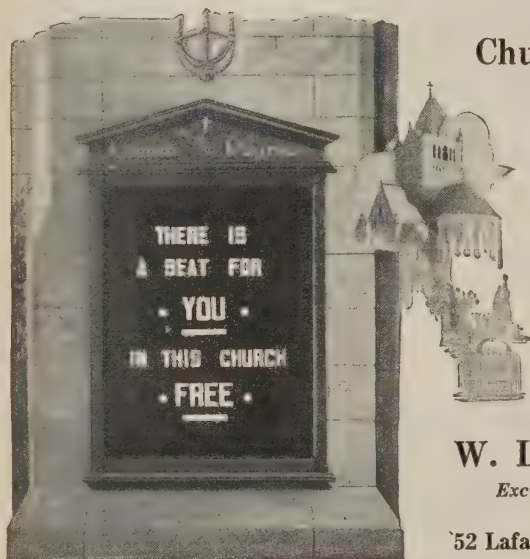
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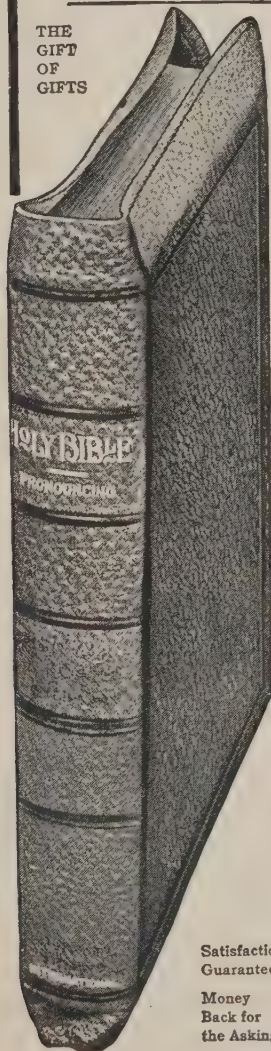
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and of Ār'pad? where are the gods of Sēph-ar-vā'im, Hē'nā, and I'vah? have they delivered Sā-mā'ri-ā out of mine hand?

35 Who are they among all the gods of the countries, that have delivered

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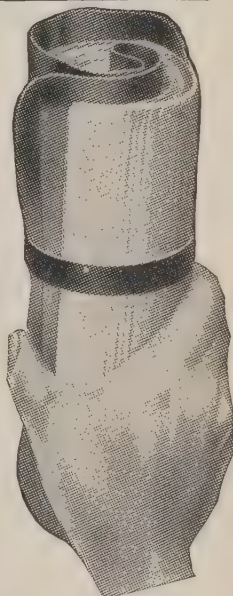
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which were started and animated by churches<sup>s</sup> have now been taken over by the public."

The report for 1916 includes statistics for 200 denominations, nineteen of which are not shown at this census, says the statement of the Department of Commerce. There are thirty-two denominations shown at this census not reported in 1916.

A large increase is shown also in the financial outlay of the churches. At the census of 1926 the total expenditures were \$814,371,529, as compared with \$328,809,999 in 1916. This item, we read, includes the amount expended for salaries, repairs, etc., payments on church debts, benevolences, including home and foreign missions, denominational support, and sums contributed for all other purposes. The value of church edifices in 1926 was \$3,842,577,133, as compared with \$1,676,600,582 in 1916. This item includes any building used mainly for religious services, together with the land on which it stands, and all furniture and furnishings owned by the church and actually used in connection with church services. All figures, it is noted in the report, are preliminary and subject to correction. A comparative table of membership figures for twenty-three religious groups appears here.

### THE COLLEGE VOTE STRONG FOR HOOVER

The result of the first really thorough canvass ever taken of American colleges and universities on the presidential vote, gathered this year by *College Humor*, showed that Herbert Hoover had the majority of student votes in thirty-eight states and the District of Columbia. Alfred E. Smith carried ten southern states. Virginia cast the greatest individual votes for Smith and Pennsylvania the most votes for Hoover. The largest percentage in any one college was twenty to one for Smith in Mount St. Mary's College, Emmitsburg, Maryland. The largest percentage for Hoover in any one college was eighteen to one at Wheaton College, Wheaton, Illinois.

At the September registration this year there were 892,808 students in the 1,104 American colleges, of which 544,685 were men and 348,123 girls. The cooperation of the college newspapers was secured in running ballots. Voting boxes were placed at strategic spots on the campus. Returns were wired to Chicago at the latest possible moment.

Rev. Alva Martin Kerr, D.D., editor of *The Herald of Gospel Liberty*, passed away Thursday evening, November 1, 1928.

He became editor in 1919, and served in that capacity until his death, at the age of fifty-three years.

### Letters from a Preacher Father

REV. A. RITCHIE LOW  
IX—LONELINESS

Dear Howard:

So you are finding yourself lonely are you? I can sympathize with you with every fiber of my being. I don't suppose you ever looked upon your father as being a lonely man, did you? And yet, all through my life I have been plagued by a

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### A Few of the Special Features and Northfield Conference Addresses Which Will Appear Soon

#### December Issue

The Divine Nature of Jesus, Dr. John Gardner, Riverside, Cal.  
The Finality of Jesus, Dr. Samuel McPheeters Glasgow, Knoxville, Tenn.  
The Lordship of Jesus, Prof. James Moffatt, New York.  
Turning Back Again to Jesus, Dr. Robert E. Speer, New York.  
What It Means to Believe in Jesus Christ, Dr. Walter L. Lingle, Richmond, Va.  
"Thy Kingdom Come!" Dr. Donald Fraser, Scotland.  
The Gospel of John (Daily Notes), Dr. F. B. Meyer, London.

Two prize tunes, "Hymn for Airmen."

Special Book Table: reviews of timely Christmas volumes.

#### In Future Numbers

Read the names of men whose Northfield addresses will appear throughout the year 1929.

E. Y. Mullins, Louisville.

George A. Buttrick, New York.

Charles Erdman, Princeton.

Bishop Dallas, New Hampshire.

Clarence A. Barbour, Rochester.

Paul Scherer, New York.

S. E. Shoemaker, New York.

James Moffatt, New York.

James I. Vance, Nashville.

J. D. Jones, England.

J. Stuart Holden, London.

John A. Hutton, London.

James Reid, England.

Dr. and Mrs. Donald Fraser, Scotland, among others.

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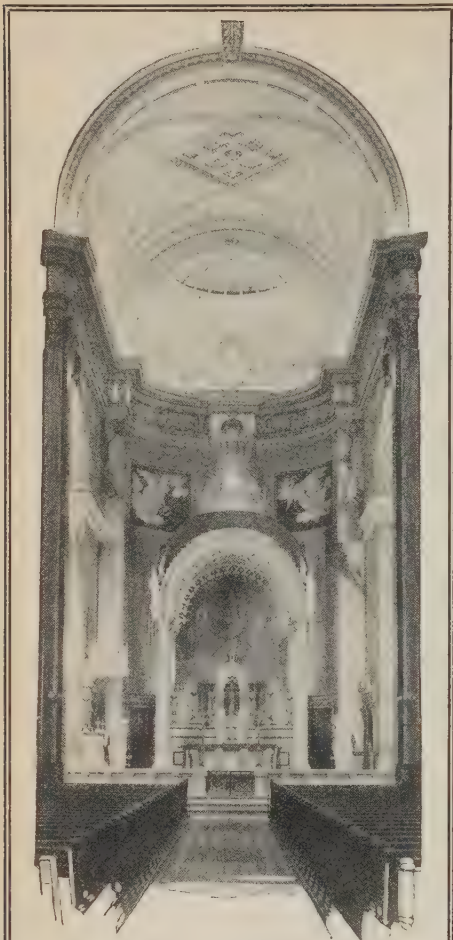
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strange sense of isolation. I do not think I can be accused of being a trifter so that the worn-out formula, “Just keep busy and you’ll have no time to be lonely,” is not altogether applicable. I may not have done all I could, it’s true, but I have been on the go since my youth. If being busy could have kept this feeling from me I surely would not have been a victim of it.

If I try to diagnose my own case it may help you solve yours. When I say I have been conscious of an aloneness, I do not mean to infer that I have been morbidly minded. Mentally, I have always tried to keep myself fit. But a man pays a price for acquiring a little knowledge. It tends to isolate him from the common run of folks. You may not shun them but they will ostracize you. “The more you know the more you should know.” With most mortals, the less they know the more they think they know. The trouble with them is they are ignorant of their ignorance. Your pursuit of truth, their pursuit of pleasure and amusement creates a barrier between you and when you do meet it is likely to be at the post office or some public place. You are acquaintances but not friends.

I was stationed in a little town with only a few hundred inhabitants. Many of them were splendid people who get the best reading material for their libraries and could converse on most subjects. The difficulty was, these people occupied the influential positions in the town and were so busy with their daily affairs that when night came they generally found some little thing to do around the house. On the other hand, I had been reading or studying or calling all day and in the evening desired nothing better than to sit down at a cozy fireside and talk over the events of the day or the movements of the times.

The fact that you are a minister will tend to keep folks away from you. People do not seem to think that we are ordinary flesh and blood, human like themselves. Do what you may, you cannot get intimate with the townspeople as you could were you other than what you are. To try to be a hail-fellow-well-met and slap people on the back may increase your popularity but it certainly will not increase your influence as a minister of the gospel. It has been tried often but never has it proven successful.

Mind you, I would not have a man go around with a long face or a sad countenance as though he were on his way to a funeral. Cheerfulness is always in order. Books are fine, they are splendid company, God knows no one is more thankful than I for the men who have toiled upward in the night that others may share in their thoughts, but after all, books are not a substitute for heart to heart fellowship.

Again, I have often thought that I have made a mistake in taking life as seriously as I have. There is a time to play, a time to think, a time to discuss things. Even as a youngster I felt more at home among a group of men old enough to be my father, listening to their discussions of public questions than out with the young fellows playing ball. Life has always been a stern reality to me.

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The fact that the minister has his days to himself does not help matters. Other men are away at their businesses all day, they come home and are able, many of them, to shake off their daily affairs. The minister is always the minister and many are unable to empty their heads of all cares as they can the waste paper baskets in their study.

Then again, I have been too sensitive in some things. While some people, who did not give a thought to the church nor care particularly for its minister seemed to be content to live under squalid conditions I would spend many an hour brooding over the conditions under which they were forced to live. But I was powerless to help for one cannot assist those who will not assist themselves. The fact that men were other than what they might be gave me much food for reflection. How often would I gladly have helped them, but like Jerusalem of old, "they would not." In fact some were suspicious of me.

Some would open their hearts to me and tell me something of their inner experiences. I think it was Robertson Nicoll who once said that you may spend hours or years with one whose innermost thoughts you have never once surprised. You no doubt have felt that much of your pastoral work amounts to very little and that you really have accomplished little worth while. Knocking doors, going in and out of homes, talking pleasantly about insignificant trifles, patting young boys on the back and telling funny stories may pass for personal calling, but it cannot be termed pastoral visitation. Calls are a weariness to the flesh unless you strike twelve.

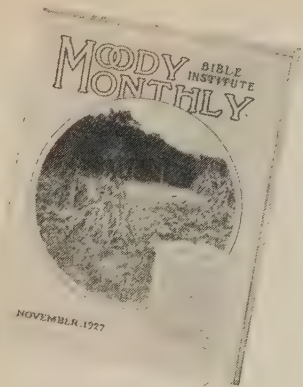
Many will speak their minds, only a few will open their hearts. Many more desire to, but only the minister who has gained their confidence and who is not looked upon as a mere man about town will ever discover the combination to this human vault. People smile, but often behind the smile is a heart torn with grief and a soul longing for sympathy. A minister fulfills the law of Christ only insofar as he is willing to help folk bear their burdens.

The other day, while out calling, I stopped at a home where the mother, although young in years has had much to bear. She told me of her hard life, with its struggles against poverty, and her domestic trouble of long standing. But it was when she commenced to tell me about a young son who had disappointed her that tears began to flow. As they trickled down her cheeks her two young children, one two, the other six, played in the bare floor near the big stove wholly unaware of the cause of their mother's grief.

I said what I thought would prove helpful, left a tract on the table and came away. As I walked toward home I passed a fair-sized brook where an endless stream of water rushes down to join the little river below. The sun shone beautifully, making it sparkle like diamonds, the birds sang sweetly on the branches of the trees, all nature seemed decked out in her best clothes. The words of Robert Burns came into my mind:

"Ye banks and braes o' bonnie doon,  
how can ye bloom sae fair,





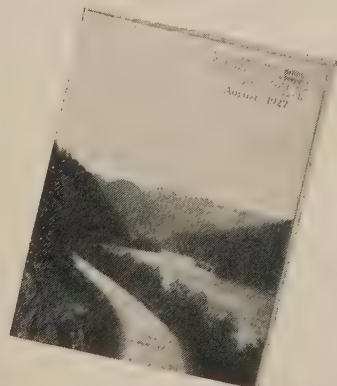
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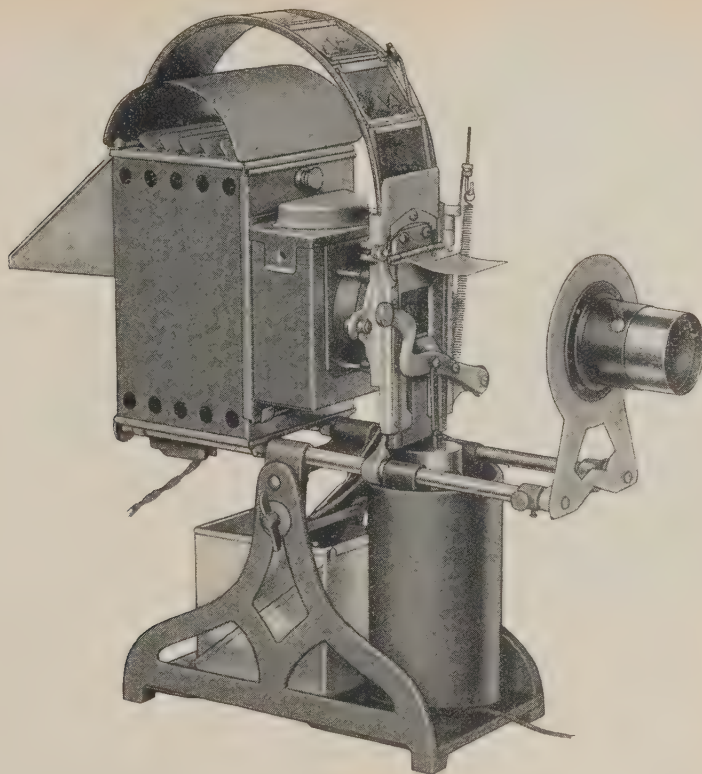
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How can ye chant ye little birds  
and I sae full o' care?"

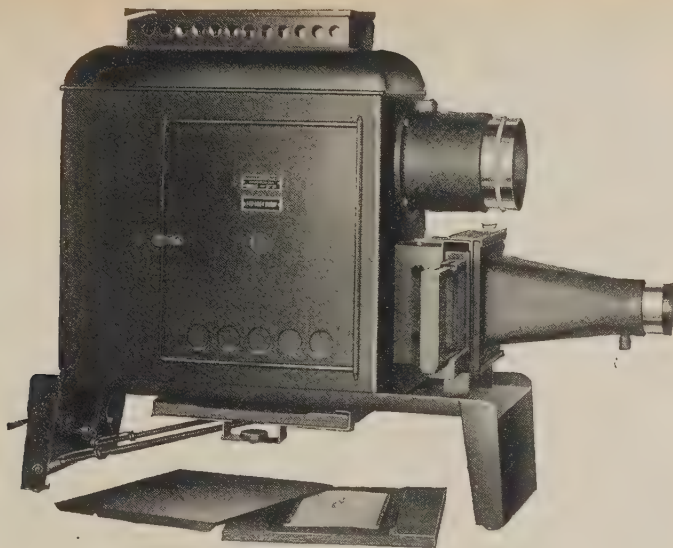
After years in the pastorate, Howard, I am convinced that no minister can ever be a true shepherd who has not a capacity for carrying the sorrows of his fellow man. The highest privilege of the ministry is that of helping people in distress to see the face of Him of whom it is said "He was a man of sorrows and acquainted with grief." It is the holiest purpose of all. But let not a man assume that he can comfort other people without paying a price. The minister who goes about his parish trying to bring consolation to weary hearts is often in need of that very comfort himself. Last night I came across a little book, written by an old professor of mine, Dr. George Shaw, formerly of Taylor. In it I found this quotation I give to you because it throws some light on the theme we are discussing. "If you ascend into the realms of lofty purposes and holy ideals you must expect to be alone at times. Men cannot sympathize with you, and it need not surprise you if they mock your sadness and laugh at your lonely melancholy. They know nothing of its cause and neither can they know until they stand with you in the universe of your thought." Shaw has certainly caught the spirit of the prophet of Brighton. If you would like me to send you his books let me know.

I have tried to make you think, now let me endeavor to make you laugh. One Monday morning a few years back, I think it was in my first parish, I had an itch to go and spend the day with Rev. George A. Smith, an old retired minister, who lived on the Black Falls road. It was in the winter time with plenty of snow on the ground. Your mother tried her best to make me stay at home but her efforts were in vain. I was anxious to go for I was feeling lonely and knew I would enjoy my visit.

Well, we went over to the hotel and I got hold of a horse and sleigh, and away we went. We drove five miles along a very isolated back road and were rewarded by seeing the mansion four-square, the last house on the road. We got a royal welcome. We always did. Your mother and Mrs. Smith got into a little corner and commenced to talk about the many things women have in common, cooking, babies, folks, recipes, and so on.

The aged friend and I got right down to a good old-fashioned visit. And what we didn't talk about! We were both omniverous readers and I think we traveled all the way from Arian and Augustine to some of the modern lights, Cadman, Jefferson and Fort Newton. We discussed the present controversy in the churches, disposed of the fundamentalists and dismissed the modernists and all before lunch time!

After a bite to eat we sauntered to the cushioned seats near the big box stove and started once more to put the world aright. I think that ere three o'clock we had settled most of the nations' destinies. Four o'clock came and with it a cup of strong black tea, together with a substantial bun. In a little while a glance at the clock reminded me it was time to go. My old friend and I went to the barn to hitch up the horse.



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We were not long outside before it dawned upon us that while we were musing much snow had fallen. It had turned out to be very rough but we made our way towards the barn, got the horse, hitched it, got into the sleigh, put the robes over us, cracked the whip, waved our hands, shouted a few good byes and in a moment were out of sight and on our way home. Our horse was an old timer and went right along. Truth to tell I did very little driving, for I kept both my hands under the rug and held the reins between my knees.

Your mother remarked that I was *some* horse-man, and I surely was!

All went well till we arrived at a fork in the road. I had been so interested in our visit that I hadn't noticed and frankly I was puzzled. The wind was blowing furiously and he who hesitates under such conditions is likely to live to regret it, so I took the road leading to the right. The horse wanted to go to the left. You see he had horse-sense, and later on I was convinced he was right.

By and by we came to the end of the road. And I didn't dare go beyond for there were no tracks to follow and I couldn't turn the sleigh on account of the steep banks on either side of us. Your mother grew very apprehensive. And so did our horse for he wanted to get home and was intent on moving even if he didn't move in the right direction. And off he went! He fairly took us by surprise. His sudden start made us both lean forward and before we knew it the sleigh was on its side. Now that is not exactly a healthy position to be in. Your mother frightened, cried out loud. I grabbed the reins, stopped the horse, righted the sleigh and got in again. We simply had to go on for it was utterly impossible for us to retrace our steps on account of the yawning banks on each side of us.

The wind blew furiously and here we were on an unknown, lonely road on a cold winter's night. Your mother did not altogether approve of my horsemanship and my sense of direction did not meet with her approbation, and while she was reminding me of these things a lonely light shone from afar. As we drew near we discovered it was a farmhouse on the side of an isolated road. The folks certainly proved to be friends in need, for they gave us proper directions, told us we would strike the main highway again, which we did shortly afterwards. By and by we arrived home once more very much wiser for the experience.

We were far from smiling at the time, I can assure you. We often visited the Smiths after that but were careful to keep on the beaten track.

The thing that made me want to visit my old friend, despite the long drive and cold day, was my utter loneliness. When we got together I was carried to the third Heavens. Mr. Smith, now well along in years, is still alive and occasionally we become reminiscent. He is a vigorous thinker, a great reader and is a mental tonic for one suffering from the sense of isolation.

In the old days we had a minister's club in our neighborhood. We met twice a month at each other's homes, someone would read a paper, then



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lunch would be served and in the afternoon we had a chance to get back at the speaker, which we usually did. We were a very heterogeneous group of men. We had everything from Congregationalists to high churchmen. Some were conservative others were iconoclastic, but all were splendid fellows and we were wise enough not to let what we thought along certain lines interfere with our spirit of brotherliness and neighborliness. Each spoke freely, but whatever was said was said in the spirit of love. There is no other way of speaking the truth.

Needless to say, I enjoyed these meetings immensely and always found them helpful and stimulating. If I were you I would take a little journey into the city occasionally. But don't go unless you can stay over Sunday. Get someone to preach for you and go and hear a great preacher, one who will "revive you again," as the old hymn writer puts it. It will do you a world of good. I know you are not getting a very large salary but then granting this, you cannot afford not to have these little excursions.

Or, you may exchange pulpits once in a while with some of your ministerial friends nearby. Phillips Brooks, talking to a group of men about to go into the pastorate, gave them this advice: "I think it is almost necessary for a man to preach sometimes to congregations which he does not know in order to keep this impression of preaching to humanity and so to keep the truth which he preaches as large as it ought to be. I think there are few inspirations, few tonics for a minister's life better than when he is fretted and disheartened with a hundred little worries, to go and preach to a congregation in which he does not know a face."

I have already written more than I intended and since it is far past bedtime I will bring my letter to a close. "To thine own self be true, and it shall follow as night the day, thou canst not then be false to any man." Yours, Dad.

### Prayer Meetings

(Continued from page 310)

Desirous to "be of the same mind," is to realize Christ in the experience of life.

3:17-21. "Mark them that walk."

Not for critical purposes.

Get the best from every one: copy the good.

"Our conversation."

If only Christians could realize this need, how much "foolish jesting" and "vain conversation" would be avoided.

The tongue is an unruly member:

It hurts others and it hurts us.

"We look for the Saviour."

Perhaps if we had the "up-ward" look just a little more, we would find our walk and conversation becoming more fitting. Every Christian should "Experience Christ" in his life.

Note the words "joy" and "rejoice" in verses 1, 3. And then that the whole chapter is like the ringing of a sweet chime of bells pealing forth a great hymn of praise.



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## The Peace of Christ

Chapter IV.

This is Christmas Week, and the subject of Peace is fitting, for Christ came as the Prince of Peace.

The Angels sang, "Peace on earth and good will."

Jesus said to his disciples as He was leaving them, "Peace I leave with you, my peace I give unto you." (Jno. 14:27.)

4:1-4. "Stand fast, beloved, my joy and crown."

"The Lord's our Rock, in Him we hide."

"My joy and crown."

The heart of the true pastor is here revealed.

"I beseech Euodia . . . Syntyche."

Something had happened here that became common knowledge.

These two godly women, prominent in the church, had some differences. What, we do not know.

They may have been leaders of factions, it may have been personal differences.

Note their names: Euodia, "Sweet perfume," or "Prosperous journey." Syntyche, "Good luck."

"Be of the same mind in the Lord."

At any rate there was trouble and they were at the bottom of it.

"Help those women which labour in the gospel."

Women held prominent places in the early churches. Lydia at Philippi; Phoebe at Cenchreae; Priscilla and others.

"Rejoice in the Lord Alway: and, again I say, Rejoice."

4:5. "The Lord is at hand."

Paul would have them live as if every day were the last day.

"Blessed are those servants whom the Lord shall find watching."

4:6. "Be careful for nothing."

"Be prayerful for everything."

"Be thankful for anything."—Moody.

4:7. "The peace of God . . . shall keep your hearts."

"Let the peace of Christ rule."

The victories of peace are even greater than those of war.

The patriotism of peace is as honorable.

4:8. "Finally, brethren." (What shall we say in so brief space of this verse. Dr. Robertson calls it, "High thinking.")

Both chapter three and this paragraph begin with "Finally."

Lightfoot thinks that Paul is trying again to bring the letter to a close, and finds so much to write, it is difficult.

Here are "two groups of high spiritual ideals" introduced by "whatsoever" and "if."

Take them up for study as time will permit.

4:9. "And the peace of God shall be with you."

Can anything be finer? more fruitful? precluding greater joy?

4:10-23. God's great care of his own giving victory over anxious thought. (cf. Matt. 6:25, 31, 34.)

"I can do all things through Christ."

Whether "amounding" or "suffering need," Christ is sufficient.

"My God shall supply all your needs." (cf. Moffatt's rendering.)



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